

I BELIEVE THERE IS STILL A WORTH-WHILE JOB TO BE DONE

Anne Bound

Missionary in Udayagiri since 1964, wrote this article a few days before her return to India after furlough.

"So you are going back to India? I thought that the work there was winding up and that they did not want missionaries any more."

"With all the restrictions that we hear about, what are you hoping to do when you get back?" "The same job as before or something different?"

"Do you still think that there is a worth-while job to be done?" These are the sort of questions that have been put to me from time to time as I have travelled around the country on deputation. As I have tried to answer them I have been challenged to think more deeply of the work that we are doing in the Kond Hills and to try to assess its value.

What is accomplished, for example, by the many hours spent at the office desk keeping accounts, when one would much rather be out in the villages talking with the people? But if the keeping of those accounts enables a Christian Hostel for girls who nearly all attend Government schools to be run fairly smoothly, is it not part of a worth-while job? We have the privilege of giving instruction in the Christian faith to those same girls and seeing many of them witness to their faith in baptism. We see young girls working as nurses in the Christian hospital or going on to further training so that eventually they come back as teachers, serving their own people. We see ex-hostel girls being good wives and mothers, an example to other women in the village, and taking a lead in classes for women

held in their villages. Seeing these things, can we doubt that the job which we are doing is worth-while?

Or what about the hours spent in helping women to prepare outlines of Bible teaching for their monthly centre classes? For years the missionaries have been responsible for preparing these outlines themselves, but the picture is changing. We are now called to work alongside the local women, sharing our skills with them and at the same time learning much from them. It takes a lot longer to prepare an outline with one of the local women, helping her to reduce it to a manageable length and to pinpoint the teaching so that it can be written out clearly; but how much the women who come to the classes appreciate the fact that the subjects were chosen and the outlines prepared by their own people! Added to this, month by month we are training these local women for the time when they may be completely responsible for this work themselves. Is this not a worth-while job to which I return?

Adult education is becoming an increasingly important part of our work, for a very high percentage of our church membership is still completely illiterate. It is a great thrill to be able to teach individuals to read and write, leading them through the various processes and seeing their joy when they begin to understand what they are reading, but it is not often that we have this privilege. Instead, Night Schools have to be organized in illiterate villages; local people have to be trained as teachers and supervised as they go about their work; simple books written by local people have to be prepared for the press, and then there is the proof-reading to be done often a long and arduous task. Again much time has to be spent co-ordinating the work and in keeping the accounts. But if all this means that a few people are being led into literacy, given the skills needed to fit them to take their place in the modern world, and for the first time are able to read the Bible for themselves, is it not a worth-while job?

This is, however, only one side of the picture. We know only too well that some girls who have had the privilege of education do not use their knowledge to help others and so continue the work. Time and again we have been disappointed as Hostel girls have started their nursing training and then for one reason or another have failed to complete it. We have organized lay-training classes for women and have had little response. On one occasion only five of



A view of the Kond Hills, Orissa, where the Society shares in the work of the local Church.

nineteen who were invited actually came to the class. People who have learned to read have then lost the skill because they have not continued to use it. Night Schools which once flourished have closed through apathy or lack of a teacher, and workers are constantly having to be disciplined and sometimes dismissed. Often it is these aspects that loom large in the working day and it is all too easy to see only the failures, disappointments, and problems when one is immersed in the job. This is where I have been so thankful for furlough, when it has been possible to stand

aside and see the work in perspective.

I believe that God is at work in the Church in India, and we see this in many ways in the Kond Hills. Despite opposition, new groups of people are being freed from their fear of the spirits and are responding to the good news of Jesus Christ. The sometimes arduous work of lay-training is bringing results and a few accredited lay-pastors are being inducted into their churches. Gradually more responsibility is being placed in the hands of the local people and new leaders are emerging. Bhagyabati Nayak, a young woman aged twenty, has just started her theological training and we hope and pray that she will come back and take a large part of the responsibility for Women's work in the future. Another young man has also just gone to college to study for his B.D.

As I write this, I am about to set out on my journey back to India. I am going back because I

believe that there is still a worth-while job to be done as we are prepared to work alongside the local people. I have no doubts at all that the majority of the people still want us to share in the work with them. There are restrictions, but there is also a sense in which our task is changing. and this makes it a very exciting time to be working with the people of India. The churches of Orissa will soon be part of the new Church of North India. It is too early to say what effect this may have upon our work, but we believe that the unchanging Christ is ahead of us leading us into this changing situation. If our being there can help to make the Gospel continually more relevant to the lives of the people, so that men and women are finding in Christ the answer to their need; if the responsibility for the affairs of the Church is passing more into the hands of the local people and they are thus being prepared for the future; then I thank God for the privilege He has given to me in calling me back to continue to share in so worth-while a task.

MISSION TO THE RABHAS

The growth of the Christian Church among the Lushais is one of the thrilling stories in the history of the B.M.S. The Mizo (Lushai) Church in Assam is now on its own as all B.M.S. missionaries have been withdrawn. When the Australian Baptist Missionary Society withdrew from North Assam it invited the Mizo Baptists to take charge of the work amongst the Rabhas. The Rev. H. W. Carter, former B.M.S. missionary to the Lushais, wrote of this in the Herald last February and told how the Rev. L. Rokhama and his wife answered the call and travelled 300 miles northwards to settle among the Rabhas.

Here is a report from the Rev. L. Rokhama, received through

the Australian B.M.S.

With the help and guidance of God, the Rabha Church is going well. My wife and I are busy in doing all the activities of the church. But we are very happy in the service of the Lord

AN EXTENDING CHURCH AND ... WHO LOST HIS BRACES?

The Itaga Church in Kinshasa, Congo, is growing and extensions have been made to the building. Dr. John Carrington reports on a recent morning service at the church.

"Two huge enamel bowls were placed on the platform to receive gifts for the extension work during the service—one for the men and the other for the women. The results of the morning's collections were joy-

fully announced before we left for home: £6 for the ladies and only £2 10s. 0d. for the men. I am still puzzling over one item at the end of the announcements made by the Church Secretary: 'Will the gentleman who left his coloured braces behind in church last Sunday, please come and get them from me at the end of the service.' How? Why?"

and we have a good fellowship with the Rabhas.

The Church has different activities for helping the church members to grow in the knowledge of our Lord Jesus Christ. We have Men's Bible Class, Women's Camp, Youth Fellowship, and Vacational Bible Class every year according to the suitable time. This year we had a special Bible Camp for the leaders of the Rabha Church Union, All the leaders

came together in the Mission Compound, eating together and studying together the Word of God. It was a blessed time for all; they gave their testimony how they became Christians and how they got joy and peace in their hearts.

I used to go out to visit the villages and I found out that the weakness of the church was that we did not have a full-time Pastor or Evangelist to look after the church and to preach the Gospel to the hungry people. By the grace of God we now have two evangelists to go round the villages to preach the Gospel. From this year we have new Christians in the villages of Amlaiguri and Monaiguri. Thirty-three men and women were baptized during the five months. Praise the Lord. Some villages called us to tell them about Jesus. One villager asked me, "Please tell me who is Jesus? Where is he living today? America or India? How can I follow Jesus without knowing about him?"

This is our work, to tell who Jesus is and where He is.

Please remember us in your prayers.

WHAT DO YOU KNOW?

THE Study Courses of the Baptist Union of Great Britain and Ireland are designed to help you know more of your Bible, your faith and your church.

The Discipleship Course is a correspondence course in six lessons. It can be taken individually or collectively.

The Certificate is in two parts, each part having two subjects for study with a written examination at the end. There is also a project which involves research into the work of the local church and Association.

The Diploma is based on a three-year course providing for a general understanding of the Old and New Testaments. Christian Doctrine and Church History follow with a number of optional subjects, including a course on youth leadership and another on the History of Missions, including study of our own B.M.S.

Full details can be obtained from the Diploma Department, Baptist Church House, 4 Southampton Row, London, WC1B 4AB.

DO WE SHOW ENOUGH JOY ON OUR BIRTHDAY

John Pullin

Appointed to Brazil 1969. Formerly minister in Treorchy and Penarth.

L AST night we visited the church at Cruzeiro do Oeste, a town forty miles from Cianorte. David and Liz Doonan had, early in the day, made the long journey from Curitiba. David was the preacher on what was a very important night in the life of this church. It was Church Anniversary.

Not much, you may be thinking, but in Britain we have a very different attitude to birthdays. Here in Brazil a birthday is a great day of joy and thanksgiving. Often a believer will invite the church to hold a service in the home. It will be a time of thanksgiving to God for His faithfulness in yet another year; it will also be a means of evangelism, for many non-Christian relatives, friends and neighbours will be invited. Many of the services conducted by national pastors and our missionaries at the small farms and coffee plantations are birthday celebrations.

In the towns the pastor will visit on the birthday, and join in the prayers of the family. Why is this? There is a particular emphasis on the first birthday of a child, maybe because in the past and in some places even today, so few children reach their first birthday.

This attitude to birthdays in general is seen in the attitude to national birthdays, and then in town and State days. Naturally, therefore, the anniversary of the church is a great day, a time for thanksgiving and for renewed evangelistic



The Rev. J. and Mrs. Pullin with their two children.

effort. Sometimes the services are planned for all the week.

The church at Cruzeiro is seven years old, and has a membership of about 350 people. Pastor Abibio has been there two years, having graduated from the Seminary at Rio de Janeiro. It is a typical interior town, but now that it has a new road out to Maringa via Cianorte, life is considerably easier.

The programme for the evening began at 7 p.m. In a number of homes throughout the town the members met with friends they had invited. Short services of thanksgiving were held. At 7.30 p.m. they left the houses and made their way to the church. Here the evening worship was to begin at 8 p.m. This is the usual time for evening services, including Sunday evening, in Brazil.

We arrived at the church from Cianorte at about 7.45 p.m. Unfortunately there was an electrical power cut, and the building was lit by a very small oil-lamp by the side of the pulpit. From the pulpit it was impossible to see more than the first two or three rows of people, out of a congregation of 350 to 400 people.

There is very little order in the service in the Baptist Church in Brazil. In its place there is freedom; this is more so in the semi-darkness. We sang a couple of well-loved and well-known hymns, recited the 23rd Psalm as it was impossible to read, then a prayer, and soon David was preaching.

An old preacher I knew very well back home in Wales would ask people he met what the text was last Sunday. Well, David's text was, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took

knowledge of them, that they had been with Jesus". (Acts 4:13).

I have often wondered what it is that the Irish have; there really must be something. As soon as David was on his feet to preach, the lights came on!

After the sermon, there were reports of the house groups; in these groups there had been 350 people present. When we left the church at 10 p.m. the people were settling down to see an evangelistic film. One thing that seems almost totally irrelevant to the Brazilians about worship is the length of the service.

How thankful these people are on the anniversary day of the church for the preaching of the Gospel, the Gospel that has really changed their lives; the Gospel that they desire to share with others.

What did we find?

Did you read "Stripping away the missionary myth"? (Baptist Times, 3rd September, 1970). How often this has happened to us in our first fourteen months in Brazil, not only in our thinking of ourselves and the work we have come to do but more important in our attitude to Brazil and her people.

What did we expect Brazil to be like? This would be difficult to answer. Perhaps we could note what we found.

The first year we lived in Campinas. This city

is about 50 miles from São Paulo, in the same State. Campinas is a large modern city, with its skyscraper buildings, modern shops and supermarkets, it presents to the newcomer a view of modern Brazil. The State of São Paulo is the rich, industrial, highly populated area of Brazil. It has been said that "what happens in São Paulo today will happen all over Brazil tomorrow".

True, Cianorte, a frontier town in the northwest of Paraná, is different. Yet the town itself has many evidences of progress. Until two weeks ago there were only mud roads linking Cianorte with the outside world. Now we have a new road to Maringa. Now it is possible to get in and out of Cianorte whatever the weather.

Cianorte has all one could wish for in any city. We are certainly not aware of any great hardship or sacrifice in life here. Whatever we expected, we found Brazil, in the cities at least, very modern with her eyes on the future.

A trip out to a farm or coffee plantation can, however, be a shock. For with all its development there is still a great deal of poverty in Brazil. Last year the coffee crop failed because of frost; there will be no harvest until next year. There are homes literally without a thing. There is real need. Perhaps the best way we can help is by teaching. What an urgent and difficult task awaits Angela Parish and Helen Watson; please pray for them and the work with the dispensary.

The contrast between the high standard of living in the Brazilian cities (e.g. Campinas) and the poverty and ignorance in the farm and coffee



A street scene in Campinas.



A typical road problem in Paraná.

plantation areas of Paraná is so great.

Brazil is progressing. The Government, national and local, are making great strides. The future could be bright, but there is urgent need for work now, to help the poor of Brazil.

What of the people of Brazil? Surely there cannot be a more multi-racial society anywhere in the world. They are here from every continent, from many backgrounds, with different languages. Yet Brazil has achieved full integration in a way that many other countries might envy.

The people themselves are happy, even in their great need. Their joy is infectious in many ways. They are very warm-hearted and friendly, always ready to help. We were very glad of this when we first arrived in Cianorte. In the attitude of the people it was not unlike moving into the Rhondda Valley. Brazilians are enthusiastic. We were in Britain when England won the World Cup in 1966, and in Brazil when Brazil won in June 1970. There really was no comparison in the reactions of the people. What great assets these have been, and will yet be in the evangelization of the great land of Brazil.

This has been a year of wonderful and interesting experiences. Now comes the decision as to where we serve after the period of orientation. These are days of great opportunity in Brazil. Yet the workers are very few. There are many urgent needs in Paraná. What this means for us is the difficult decision as to where we are to serve.

The Young People's Department of our Society has again arranged a number of interesting Summer Schools:

Bexhill 'A', 24 July-7 August } 14 and over and some Bexhill 'B', 7-21 August } family accommodation Newton Abbot, 17-31 July, BU/B.M.S., 14 and over Lampeter, Wales, 31 July-14 August, 18 and over Alloa, Scotland, 14-28 August, 18 and over

Bideford, Devon 'A', 31 July-14 August Moreton, 13-16 years Abbotsham Road, 17 and over Bideford, Devon 'B', 14-28 August

Moreton, 13–16 years Abbotsham Road, 17 and over

Montpellier, France, 31 July-14 August, 16 and over De Vinkenhof, Holland, 7-21 August, B.U./B.M.S., 16 and over

If you wish to attend the above Schools, applications should now be made to: Young People's Secretary,

Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA

Christians worship, witness and serve in Kathmandu

by A. S. Clement General Home Secretary

IN the Kathmandu valley, Nepal, are a cluster of three ancient towns, all nearly two thousand years old. They are Kathmandu, which derives its name from the temple of Kastha Mandap, a pagoda-style building said to have been constructed from the timber of a single tree; Patan, a circular city crowded with Hindu temples and Buddhist shrines; and Bhatgaon, otherwise known as Bhaktapur—the city of devotees.

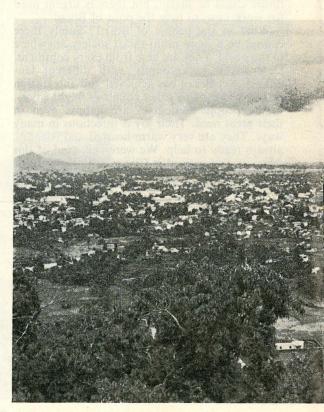
Religion has obviously dominated the culture of these three towns. Hindu temples, Buddhist shrines, and temples and monasteries in which these two religions are strangely blended are everywhere. Their exotic buildings are fascinating; and their grotesque images make Western visitors wonder what influences from the environment or in the mind produced such products of human imagination. Obviously Nepal has been powerfully influenced by cultures farther east.

One afternoon we visited Bhodanath, one of the largest and highest Buddhist stupas in the world. The four-sided tower which surmounts it bears four pairs of eyes facing the four points of the compass. Near by is the Pashupatinath, temple of the goddess Parviti, consort of Shiva the Destroyer, with its beautifully carved struts and intricate lattice-work. We could view it only from outside the main gate and the hillock above, for only Hindus can enter. Another building of great interest is the Swayambhunath, one of the oldest of Buddhist stupas, which, surrounded by the buildings of a Hindu-Buddhist monastery, stands on an eminence commanding fine views of the valley.

Although many of the country people of Nepal are Buddhists, those who have political power are adherents of Hinduism, which has for centuries been the religion of the rulers. It is still an offence in law to persuade a Hindu to embrace another religion; and a Hindu who changes his faith breaks the law. In such circumstances it is surprising that there is a Christian Church in the land.

The three towns with their narrow alleys, wooden shops and houses of several storeys, and lack of adequate sanitation, must be like towns were in Europe in medieval times. On the outskirts of Kathmandu are larger, more modern houses, set in spacious walled gardens, and mansions and small palaces, some still occupied by members of the Rana clan which formerly ruled Nepal, some used by the embassies and consulates of the various nations. It is in this area of the town that the United Mission has its head-quarters.

Kathmandu now attracts many tourists from all parts of the world, for it can be reached easily by air and is a convenient place of call on the route of world tours. The ancient and unusual

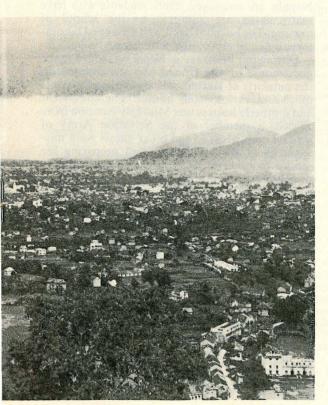


Pastor Samuel Koli, of Upoto, preaching in the church at Kathmandu.

Below: A scene across the valley at Kathmandu.



towns, the temples and shrines, the beautiful valley, and the backcloth of incredibly high snow-clad mountains all make it most popular. To cater for this trade large modern hotels have been erected.



Among those who flock to Kathmandu are "hippies" from the United States of America and from the countries of Europe. They come in search of drugs. Many of them have little money with them and live rough, some of them trying to live as the Nepalese poor have to do. But lacking immunity from the prevalent diseases, many of these fall ill and need medical care. At the time of our visit it was estimated that there were 300 hippies in the town. Certainly we saw many groups of them in their outlandish and various fashions as we walked through the streets.

The Christians meet for worship in recently erected brick buildings on the outskirts of the town. According to oriental manners, they leave their shoes at the door, and in the chapel sit cross-legged on mats. On the Sunday of our visit there was a mixed company of Nepalese Christians, young and old, missionaries and mission-workers, and visitors. The hearty and joyous singing was led by a guitarist. The pastor conducted the worship and interpreted for Pastor Samuel Koli of Upoto, Congo, who was invited to preach the sermon. His presence in Kathmandu attracted much attention, for seldom are Africans seen there. Certainly the Christians of Nepal had never before met a pastor from Central Africa and heard from him of the churches and the progress of the gospel in his own country. The morning service, so full of life and vitality, concluded with an observance of the Lord's Supper, the pastor of the church, Pastor Robert, presiding.

The hospital in Kathmandu of the United Mission, in which the B.M.S. participates, is known as Shanta Bhawan, or Palace of Peace.



A temple to Hanuman, the Monkey-God, near to the Mission headquarters at Kathmandu, Nepal.

Indeed, it is housed in what was formerly a palace of a member of the ruling clan, the Ranas. This has advantages and disadvantages. Some wards are unusually spacious, but the wide staircases and long corridors do not always help towards economic and efficient administration. Surprises await the visitor, who is told, for example, that the section providing accommodation for the staff was once the quarters of the concubines and that the small guest-house was originally a pavilion erected for card-games and other forms of gambling. On the walls of the X-ray department are intriguing murals depicting scenes from the chase; and at one end of the large surgical ward for women is a minstrels' gallery, now used for stores.

The hospital receives many visitors during the year. To save the precious time and energy of the staff, a hostess, Rachael Wolfe from the U.S.A., conducts parties round, explaining everything in a manner worthy of an experienced guide. Our little party was augmented by two young women from Canada who were passing through Nepal on a tour of the East.

There are 135 beds and a large out-patients' department. Among the many out-patients who were gathering that morning I noticed several "hippies" from the U.S.A. or Europe. In the occupational therapy room I spoke with one, a charming young man from Hertfordshire.

Most of the patients in the hospital are suffering from tropical diseases compounded by malnutrition and neglect. Among the children, tuberculosis is common; and many young children suffer terribly from serious burns caused by accidents at home where cooking is done over floor-level fires. Among adults there is much

chronic pulmonary disease and diseases of the eyes. Rheumatic fever, with its complications, is common. Treatment is not free; patients are expected to make token payment related to their means.

The staff, drawn from the various participating missions, is international, though a number of Nepalis are employed. Only students who have matriculated are admitted to the school of nursing. The hospital has a well-equipped laboratory, a dental clinic, and a pharmacy.

During our brief stay in Nepal we lodged at the guest-house of the United Mission situated on the outskirts of Kathmandu by the headquarters office and various staff houses. The competent and motherly hostess was Miss Lily Ammon from Zürich, a member of the Salvation Army of Switzerland. Most of the other guests were missionaries of the United Mission preparing for service in other parts of Nepal. They included three young couples from the U.S.A. with their children, two men from Britain (one from Yorkshire and the other from Worcester), both builders, and three young women, one from Japan (who took over the floral decorations in the house), one from Halifax, Nova Scotia, and one from Britain (a missionary of the Church Missionary Society). It was instructive to observe them with their language tutors and in their orientation classes. One evening we were invited to join them for a lecture illustrated by slides on the five district clinics in the Kathmandu valley and the outlying hospitals at Amp Pipal in the west, Okhaldunga in the east, Bhatgaon and Tansen. It was some compensation for the fact that we were unable because of weather and time to visit these places.

BOOK REVIEW

The Mission of the Church and the Propagation of the Faith.

Edited by C. J. Cuming.

(Eleven papers on varying aspects of 'The Mission of the Church' delivered at meetings of The Ecclesiastical History Society.) C.U.P., 55/-

THE value of this book will be assessed in diff. be assessed in different ways. For those who enjoy quotations in support of general principles there will be much scope. How about this example from L. G. D. Baker, "Christianity was not be established by spectacular conversions, diplomatic treaties, or the elaboration of large schemes of ecclesiastical organization. It could only be created by individual example at the grass roots".

More important is the development of aspects of missionary strategy. The work of SS. Cyril and Methodios was based on the principle that any people must be allowed to praise God in its own language. The use of vernacular is closely allied to the training of nationals, a subject discussed with reference to the Portuguese and Spanish Empires from the sixteenth to eighteenth centuries.

As we imagine that a new approach is being made by glad encounter with those of other faith and culture we are reminded of the missionary strategy of Gregory who, after much thought, counselled tact and syncretism rather than coercion.

A paper on the cholera outbreak of 1866 shows something of the Church's mission in this country, whilst one on the Church in the towns 1000-1250 is largely concerned with organization, although it has the homely reference thirteenth-century English Bishops "who instructed their clergy to instruct their people to provide baby-sitters when they went out in the evening"!

The editor kept the best to the last; this is a S. C. Neill contribution in which the importance of the History of Missions is stressed.

GOING TO TEACH IN THE **FOOTHILLS**

Four years ago the village 'headman' from Jaubari, Nepal, was bitten by a rabid dog. He went to the dispensary at Amp Pipal for treatment and was impressed by the way in which the United Mission to Nepal managed the school there. He asked for assistance for the Jaubari school.

It was agreed to put the school under Mission control. Margaret Kingsley, a B.M.S. teacher, has recently joined the staff of the school and describes the day's trek northwards from Amp Pipal.

"I had four carriers; the sturdy young man had a load of 110 lb., the three women had loads between 60 lb. and 80 lb. each. Because of the loads and

the need for frequent stops, it was going to take us at least eight hours to reach our destination. Amp Pipal lies at about 3,500 feet. First of all our path led us downwards to the village of Harmi, then began the climb. We reached the highest point of the climb about mid-day. Siranchok, as the mountain is called, rises to some 6,000 feet. The trail runs just below the peak. The downward climb was exciting, for new vistas were opening up before me and I was travelling northwards, towards the snowy Himalayas!"

The school has the status of a High School and, although Jaubari is a Newar village, both the students and the staff include Brahmins, Newars. Gurungs, and there are also Magars among the students. About twenty boys attend a Bible study, and a Sunday school for village children has been started (on Saturday

afternoons).

There is much else of interest but maybe the question is inevitably pushing itself forward, and what of the Baptists-how much do they figure in this miscellany that spans the centuries?

The answer is disappointing. There is praise for J. C. Marshman, a neutral reference to William Carey, and a defamation of the character of Jacob Grigg, of Sierra Leone. In regard to the latter, it is worth correcting. Grigg rallied to the defence of the deceived from Nova Scotia and the slave, and obviously clashed with the authorities, but he was not extradited. He left for America where he was minister for twenty years in Norfolk, Virginia, and then moved to Philadelphia. He was one who gave support to the formation of the American Foreign Mission Board in 1814.

The very brief paper on "The election and Training of Selection

Missionaries in the Early Nineteenth Century" would have been strengthened and corrected if reference had been made to the care given by the B.M.S. to training. Carey had produced his "Enquiry" before he sailed and that apologia hardly indicates 'romantic casualness'. Training at the Bristol Academy and with Joseph Lancaster at Borough Road prepared our missionaries for the tasks they faced, including the introduction of systems of education in Asia, Africa, and the West Indies that proved to be stable foundations.

Perhaps, as Baptists, we do not write and speak enough about all that our Missionary Society has achieved. When you have read this book you may be encouraged to find out more about your own denomination's place in the history of missions.

B. W. Amey

THEOLOGICAL TRAINING HAS CHANGED

by Leslie Wenger

B.M.S. missionary to India and East Pakistan since 1933.

1818 WAS a significant year for many reasons in the work of the Serampore trio, Carey, Marshman, and Ward. Of the new ventures of that year the founding of Serampore College was the boldest. For years Carey had realized that only Indians can win India for Christ, so a College to train them was a necessity. After his death, his plans and hopes suffered a set-back, but in 1918, exactly a century after its founding, the Serampore College University Act was passed, and provision made for studies leading to the Licentiate of Theology Diploma and the Bachelor of Divinity Degree.

When I came to India in 1933 it was with the expectation of serving at Serampore. In those days the numbers of students were small, but men were coming from all over India, especially from the south, and also from Ceylon. How much the Church owes to these men! It has been a tremendous thrill to read their news, to learn of their work as pastors, evangelists, educationists, workers in social rehabilitation, and leaders of the Church.

The war caused a break in my missionary service, and then I was sent to district work in East Bengal as the Superintendent of some sixty churches. There were many tasks to undertake, such as pastoral encouragement of Christians as they faced an unknown future when they found themselves in the newly independent Muslim country of Pakistan, and as they faced nearfamine conditions and damaging floods. Then

there was the need to upgrade our two boarding schools in Barisal to become the first Protestant high schools in East Pakistan. But I felt the need to encourage our village teachers and pastors so before long their monthly pay-day, when they came to some central place to draw their meagre salary, became a day of classes as well. We were able to make use of a Lay Preachers' Course which had been prepared some years before by Serampore College and adapt it for use in

Bengali.

This had been going on for a year when I was called back to Serampore. By 1955 Serampore had changed greatly from pre-war days. The student enrolment in theology had not increased, but in other ways the importance of the theological work had grown tremendously. Serampore was the centre of a family of theological colleges throughout India, and the number of these colleges was now thirty. These were staffed by theologians of Anglican and Orthodox, Presbyterian and Lutheran, Methodist and Baptist, and other denominational traditions: they brought with them the emphases of German and American, Scandinavian, Scottish, and English theology: and they were set in different language areas of the vast sub-continent of India. In the cross-fertilization of ideas that took place through such a family of colleges, a system of theological training had been worked out bringing the best insights of the West to the needs of India. When the Registrar of the college attended a conference of colleges in South-East Asia and saw how these colleges were groping their way in trying to develop courses suitable for those lands, he realized in a very vivid way how valuable was the experience already gained in India through the co-operation under the University Charter of Serampore.

No training in Bengali

While Serampore in West Bengal was thus, in many ways, the hub of theological training in India and Ceylon, there was one serious lack in theological education which I, as a missionary, born in Bengal and serving there, felt acutely. Of the fourteen major languages of India, there was a theological college of L.Th. standard teaching in every one, except one. The college at Pilimitalawa in Ceylon teaching in Sinhalese, and the college at Cuttack in Orissa teaching in Oriya, had both just been affiliated. But there was still no institution teaching at college level

in Bengali: yet Bengali claims to be the language with the richest culture and traditions in India. Several attempts have been made for theological training in Bengali, mostly short-lived, but these served non-matriculate students: rarely did a matriculate in Bengal feel called to such training for the ministry. While I was at Serampore I used to go weekly to the United Theological School at Barisha, south of Calcutta, to help in the teaching. Resolutions were passed urging that this school should be raised to L.Th. status, but such resolutions were fruitless unless suitable students were forthcoming.

Serampore itself, teaching in the English language, is situated in Bengal, but we rarely had a Bengali student, though students came there from all other parts of India. Looking to the future, with the gradual withdrawal of foreign missionaries sooner or later, one wondered what the Church's future could be, if there were no leaders trained to think theologically in their own language and to know how to interpret the Gospel to their own people in the fast-changing

conditions of today.

The need for books in Bengali

In 1965 I was sent to the Pastors' Training School in Dacca, in East Pakistan. Till a few years before, students in East Pakistan (that is, East Bengal) had continued to be sent for theology to West Bengal in India, but political barriers were getting more and more difficult to cross. The Baptist Union of Pakistan had therefore opened the Pastors' Training School, hoping that other Churches would co-operate, but at first it was obliged to go it alone. I was assured that the B.U.P. wished that we might offer a course of the L.Th. level, and we tried to do so. Our first two students of this course, however, were hardly able to cope with the standard required.

Then the proposal was made that, if suitable students would not come to a theological institution, the theological institution must go to them! Men who could not face the economic sacrifice of giving up their jobs for three years of study might study at home. In this way we could give theological training to educated Christian leaders, some of whom would become lay pastors, some indeed might eventually face severe economic sacrifice to become full-time pastors. So on 25 July, 1968, the College of Christian Theology of East Pakistan was born

as a united venture, supported by Anglicans, Lutherans, Presbyterians, and Baptists of various countries of support. There are huge problems ahead, notably this: people cannot study at home unless they have text-books, and there are virtually no theological books in Bengali of standard adequate for L.Th. So a first task is to write text-books. These we are trying to produce at the rate of three or four a year. We have begun!

Meanwhile, the Pastors' Training School continues for those who hear God's call to full-time study, where they can obtain not only academic training but also training in prayer and in working together. It is encouraging that now four of the students are able to work to the L.Th. standard, and that there are Anglicans and a Lutheran as well as Baptists among the students. For two years I acted as Principal to both institutions, but now the Pastors' Training School is under the capable direction of David Rowland, and I am free to give more time in my last year here to the college: both in keeping in touch with our twenty-five widely scattered students and in promoting text-books.

The college is also engaged in encouraging non-matric students to study in centres where missionaries or other capable ministers are able to organize classes, provided we give them the text-book material and guide the studies. We need to help all who are keen to give their minds to thorough study of the Bible and related subjects. For the future of the Church there is scarcely any work more important than trying to help educated Christians to bring to their understanding of the faith all the gifts of clear and thorough thought that they give to their secular work. And along with that to encourage those with lesser academic attainments to give of their best for the service of the local church.

We have begun the third year of the college by renting quarters in the nearly two-centuriesold Armenian Church and have hopes that this may become a permanent centre for the college. Thus we enter into an old and dying tradition of Christian worship in this city but hope to give a new lead to the Church in East Pakistan.

Background to Prayer

January 1971 may prove to be one of the most important months in the life of the Christian Church in Congo. A special meeting of the Central Council has been called to discuss the reactions of the three existing Councils (Lower, Middle and Upper River Regions) and the B.M.S. to the suggested plan for a single organization.

If the plan is accepted, then the Baptist Community of the River Congo, as part of the Church of Christ in Congo, will be created and a new era in B.M.S. partner-

ship will begin.

If the plan is rejected, years of prayer and planning will appear to

have been abortive.

So we are urged to prayer for all who share in the discussions and the decision. It is expected that the Associate Overseas Secretary, Rev. H. F. Drake, will be in Congo to share in the discussions and the meeting of the Central Council.

Whatever the decision, the work must continue and the call for doctors, nurses, teachers, and pastors remains as insistent as ever. The hospitals at Pimu and

Nominations

Nominations for the Baptist Missionary Society General Committee should be received in the Mission House by 15 January 1971

Nominations should be sent to:

Rev. A. S. Clement, B.M.S., 93 Gloucester Place, London, W1H 4AA. Yakusu continue to serve large areas but need more staff—now. The school at Kisangani, College Protestant, still battles on with poor buildings and insufficient staff. We remember the Bible School at Yakusu and the newly trained pastors as they become leaders amongst their own people in the local churches.

Joint Church Adviser Appointed

The Rev. Dr. Brian Wren, 34, a Congregational minister, has been appointed Programme Secretary of Churches' Action for

World Development.

This appointment is the first ever to be made in Britain, at an official level, in the name of all the churches. Churches' Action for World Development—the Committee which organized Swanwick Consultation on Development last year and sponsored the National Sign-in on World Poverty in December—is representative of the British Council of Churches, the Roman Catholic Commission for International Justice and Peace of England and Wales, and the Conference of British Missionary Societies.

His office will be located at the headquarters of Christian Aid, but he will be responsible solely to the CAWD Committee through its Executive Secretary, the Rev. Eric Jay. Commenting on the appointment, Mr. Jay said: "This post results from unanimous recommendation of the Swanwick Conference last October that the churches should make more resources available for adult education. In addition to encouraging churches to respond in practical action to the challenge of world poverty, part of Dr. Wren's work will be to encourage theological reflection and debate within the churches on the implications of 'development'."

Missionary Record

Arrivals

15 October. Miss H. Pilling from Thysville, Congo Republic.

1 November. Rev. A. A. and Mrs. Boorne and two children from Recife, Brazil.

3 November, Miss A. P. M. Parish from Curitiba, Brazil.

Departures

8 October. Miss A. Bound for Udayagiri, India.

14 October. Miss R. Murley and Miss P. Harding for Pimu, and Miss M. Hitchings, for Tondo, Congo Republic.

Congo Republic.

15 October. Miss V. Mason for Bolobo, and Rev. P. and Mrs. Beasley-Murray and son for Kisangani, Congo Republic.

16 October. Miss O. M. Woodham for Kinshasa, Congo Republic.

18 October. Rev. C. and Mrs. Gill for Rotterdam, en route for Freetown, Sierra Leone.

20 October. Miss M. Philip for Udayagiri, and Miss J. T. Smith for Diptipur, India. Miss B. Bond for Dinajpur, and Mrs. B. L. Whitty and three children for Chandraghona, East Pakistan.

Chandraghona, East Pakistan.
21 October. Miss M. Bushill for Delhi, and Miss J. Pell for Baraut,

India.

1 November. Mr. and Mrs. S. Bull and two sons for Ingraham Institute, Ghaziabad, India. Dr. and Mrs. D. H. Wickenden and three children for Chandraghona, East Pakistan.

5 November, Mr. and Mrs. D. H. M. Pearce and family for Bolobo,

Congo Republic.

6 November. Miss J. Parker for Bolobo, and Mrs. G. I. Pitkethly and three children for Kimpese, Congo Republic.

Death

3 November. Miss Edith Mary Chapman, aged 82, in South India (B.M.S. India Mission 1919–1953).

Acknowledgements

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without adress. (Up to 31 October 1970.)

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Anon., £300; A.W.-A.A., £5; E.R.J., £10; Anon., £5; S.C.B.R., £10; D.E.I.N., £10 10s.; Stevenage, £8; Kettering, £1 11s.; Anon., £5; Anon., F.S., £2 10s.; Anon., £2; K.E.H., Sutton, £10; M.I.J., £2 10s.; Anon., £15; Anon., £8; O.A.P., Kimble, £2; Anon., £5; O.A.P., £1; S.H.R., £5; B.R. & M.D.R., £5; P.A.W., £5; Anon., Liverpool, £2.

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Miss E. K. K. Goss		 	 	 247	6	1
Mr. H. Lonsdale		 	 	 30	0	0
Miss W. M. Largen		 	 	 1,000	0	0
Mr. E. Midson		 	 	 50	0	0
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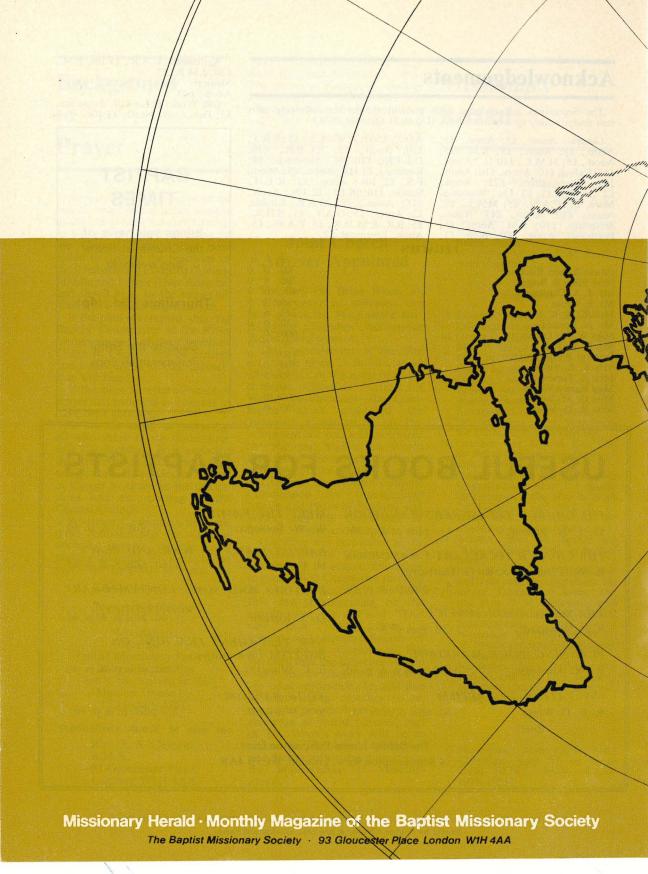
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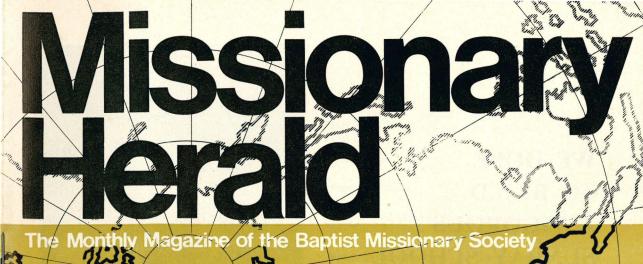
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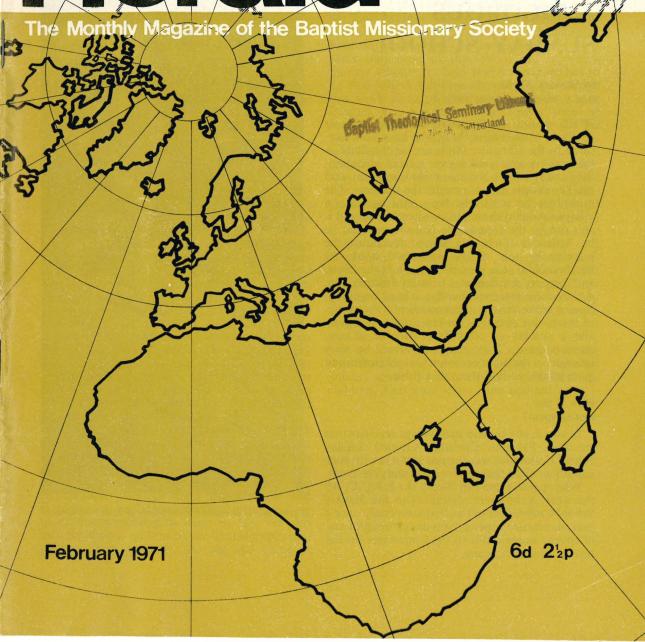
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WE HOPE TO BUILD A VIGOROUS SUNDAY SCHOOL

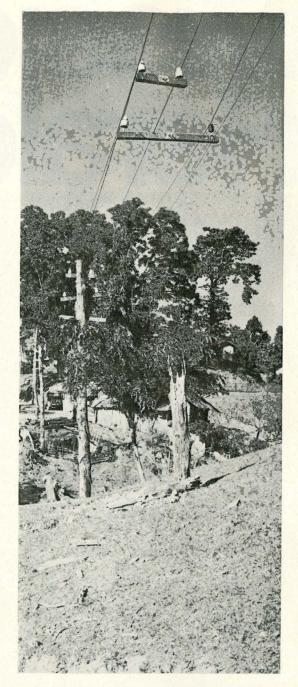
by Stanley Mudd, B.M.S. Missionary from 1953.

THE beauty of Christian character is most likely to be seen in those who have been nurtured in the Christian faith, and as the State in this country slowly takes over secular education, the Sunday school becomes more important, and the key people are, of course, the teachers. The typical teacher is also the day-school teacher of a village school in those places where the school is still run by the church. He is untrained and he has little idea of teaching beyond demanding the learning by rote of the prescribed book. At Sunday school the prescribed book is the Bible, and there are few Bengali Christian children who, if they have attended Sunday school regularly, cannot recite the ten commandments, the names of the twelve apostles, the ten plagues of Egypt, and a number of other facts capable of easy memorization. They may, however, be very ignorant of the more common Gospel stories and quite unable to find them in a Bible.

How is the money spent?

It was chiefly to help such village teachers that the East Pakistan Christian Council Sunday School Committee was formed and it is with such schools in mind that the foreign funds are spent.

Who spends them? In theory the E.P.C.C. All the work is, however, delegated to the Sunday School Committee, but as that meets only once a year, in practice I spend the money, though I am, of course, accountable to the Committee for the way in which it is spent.



A telegraph-pole eaten by white ants in East Pakistan.

(Photo: A. S. Clement)

And how is it spent? In the past a very large proportion of the money went on providing lesson helps for the teachers. The books (there are eleven of them each containing about fifty lessons) were written, revised, proof corrected and finally printed and published—and this in itself was a major undertaking. Now that the books are ready for sale, we have to persuade the teachers to buy them. This is not so easy. Teachers are not normally in charge of church funds and they have to persuade a sceptical secretary/treasurer that the books are worth buying. Bible stories are to be found in the Bible; why buy anything more? We can, and do, say that the annual Sunday school examination is based on these books, and in a country as examination-conscious as Pakistan, this is a powerful, if not very satisfactory reason, but there are other ways in which we try to make Sunday school teachers more conscious of the importance of their work and more skilled in doing it.

Training courses

We publish a bulletin every two months—written on stencils and duplicated on the school's Gestetner. Apart from information about the committee's activities—examination dates, names of prize-winners, availability of pictures and so on—we have done a series of pin-men drawings illustrating the lessons of one of the books. These are for the teacher to copy because, although elaborate visual aids are out of the question, most village schools have blackboard and chalk.

How much impact this makes it is difficult to say and certainly more effective are the training courses we hold from time to time in various parts of the province. One was held in September not far from here, and about fifty teachers attended. Another two are to be held at Dinajpur and Rangpur in North Bengal.

At these training courses there is usually a talk about worship for children—hymns, prayers, the conduct of worship—a very necessary subject in this country. There are often talks about the necessity of Sunday schools and where the responsibility lies for their organization and maintenance; and it has always seemed necessary to include something as basic as this. We also include lectures on how to use flannelgraphs and pictures, how to draw, the use and value of

drama and (perhaps least necessary) how to tell story. There are sometimes practical sessions too, with classes of children. These courses go on for two, three, four, or even more days, and the problems of feeding the delegates and arranging where they shall sleep is not always easy, though Bengalis are a good deal less demanding than we should be.

Find the man

And why am I in the position of Convener of the East Pakistan Sunday School Committee? I took on the job in the first place very reluctantly, because there seemed to be no one else. It is some indication of the low regard in which Sunday schools are held that a foreigner has to do this job. A full-time secretary is essential if this work is to progress, and he should be a Bengali. You will have guessed that it would be next to impossible to raise the money for the salary of such a worker (who should be a welleducated, able man) from the churches of this country. At the moment it is not necessary, however desirable, because the money for a good salary (by East Pakistan standards) for several years has been made available by the World Council of Christian Education. The problem is to find the man. Well-educated, enthusiastic about Sunday schools, willing to travel and sometimes live very roughly, completely trustworthy with money; is there anyone with this list of qualities? There are several such people. Their qualities have long been recognized and they already hold responsible and key positions in the churches and are not available for work for schools.

If we found the right man it would be a long step towards the ideal of having a vigorous Sunday school in every church where there are children. That ideal is far from realized yet.

WE GO TREKKING IN CEYLON

by Stephen Welagedera Baptist Minister in Ceylon

T was in October 1969 that we trekked parts of the North Central and Eastern Provinces around Kekirawa. That time, several villages received the Gospel for the first time and one hundred and sixty people still continue to follow Bible courses. Since October we received a number of calls from scattered lonely Christians and non-Christians requesting us to visit them. So once again after much prayerful preparation Pastor Joseph and I set out on Monday 20 July at 8 a.m. with a young Christian lad called Samuel Pakkianathan as our helper and trainee. We had in our car two projectors, one worked on mains (gifted by the young people of Matson Baptist Church, Gloucester), and the other worked with torch batteries, a tape recorder (gifted by Pontesbury Baptist Church, Shrewsbury) with hymns and songs, an amplifier worked with torch batteries (gifted by Miss Bath of Eastbourne), six thousand Sinhalese and Tamil tracts, one thousand Sinhalese and Tamil Gospels, hundreds of booklets received from the Scripture Gift Mission and a few tracts and booklets in English.

For several weeks this evangelistic tour was prayed for in the Matale and Kekirawa Baptist churches and on the 19th at Sunday worship I requested our people to uphold the tour in prayer daily from the 20th to the 24th. So we were going forth in the power of the Lord and chadient to His call

obedient to His call.

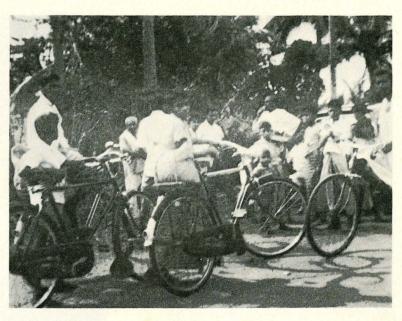
We undertake the evangelistic campaigns in small and large scales because we believe that Paul was really meaningful when he wrote to the Romans, "How then shall they call on Him whom they have not believed in? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Romans 10, verse 14.

There are thousands and thousands of people in Ceylon, particularly in the area we trekked, who have not heard or read of the redeeming grace of God, and so from the moment we set out from Matale we proceeded through several villages, bazaars, and towns speaking of the wonderful love of God in Jesus Christ, the Saviour of the world. The amplifier proved most useful for when we spoke through it even by the road side, within a few moments we had a good listening crowd around us. I spoke in Sinhalese and Pastor Joseph in Tamil and our colleague Samuel looked after the car and distributed tracts and sold Gospels.

Preaching in two languages

The first day we covered forty-two miles, had twelve meetings, apart from visiting several homes along the way. We distributed about one thousand tracts and sold one hundred and twenty Gospels. That night we had a film-strip show, with our torch battery projector, at Kirindiwatta village with a crowd of about two hundred people. Next day we left for Negama, where we addressed, in both languages, a large crowd gathered for the weekly Fair. As the Fair caters for over sixty small villages, thousands of tracts and the two hundred Gospels must have been taken to homes where the name of Jesus was never known before. From there we proceeded to Kallanchiya where we looked up and had prayers with a retired schoolmaster and his wife called Mr. and Mrs. Dissanayake and a Mr. Kulatunga, formerly a teacher but now an active farmer. They remain as Christians. Then through Kalawewa, Vijithapura, Kunchikulama, Mahailluppallama, to Eppawala where we called on a widowed lady who is hoping to enter our old ladies' Home at Matale. Then we went over to Talawa where we had a Gospel meeting at one Mr. Karaliyawatta's home where we had a late lunch. Later in the evening we reached Anuradhapura.

Mr. and Mrs. Harold Perera, a Baptist family working in Anuradhapura, had invited about fifty friends, both Christian and non-Christian, and I was able to show some of my slides of Palestine, the Continent, England, and ended up



with a Gospel message showing the film-strips on the life, crucifixion and resurrection of Jesus Christ and the Pilgrim's Progress. So the second day we had covered forty-eight miles, had twelve open air services, distributed over two thousand tracts, sold three hundred and ten Gospels apart from visiting several lonely Christians. Next morning, we called on a Baptist lady, Mrs. Ratnayake, the wife of the Member of Parliament for Anuradhapura and Minister of Sport. They are both charming people, adored by the constituency. Mrs. Ratnayake is a practising Christian. The rest of the morning we spent in this sacred city of the Buddhists distributing tracts to the pilgrims. We spoke at the market place and the bus stand. In our distribution of tracts we met a large number of Protestant Christians who are trading in Anuradhapura. After lunch we proceeded Rambewa, through Medawachchiya Vavuniya.

The Anglican vicar, Father Alfred Chinniah, a keen evangelist and an active pastor, had an open air platform and a large Christian community ready for us. We addressed the Christian people from 5.30 p.m. to 7 p.m. and then a large mixed crowd till after 9 p.m. So the third day we travelled forty-six miles and conducted nine open air services.

On the third morning we visited six Christian families at Vavuniya, four of whom were active members of Kandy Baptist Church when I was

pastor there from 1956-64. We had prayers with them and distributed tracts and Gospels to non-Christians. After lunch with the Vicar whose hospitality we enjoyed, we returned to Kekirawa passing another Buddhist sacred city called Mihintale where we had an open air service and distributed hundreds of tracts and sold some Gospels. At Kekirawa we had a film-strip show and were able to present the Gospel to a crowd of about one hundred people. We had dinner at 10 p.m. and soon after left for Matale. We praise God for all His goodness in journeying mercies and for the wonderful opportunities of witnessing and sharing the Gospel with a host of literate and illiterate people . . . We have sown the word and may the Holy Spirit touch the hearts of the people and in His good time give us a rich harvest.

We realize more than ever before that we exist for evangelism and if we have no passion for souls then we are not in tune with God who gave His Son to redeem the lost. We need your prayers to maintain this fervour for evangelism and for the Holy Spirit to touch the hearts of those who have received the Word and are pondering over it.

JUMMI DASS

40 years a Bible woman at Palwal, N. India

by former missionaries at Palwal

IN 1930 a young girl came to the Women's Hospital at Palwal, India, to work as the Bible Woman. She had just completed her training at the Muthra Bible School. Quickly she found her place in the evangelistic work of the Hospital and was soon a friend to Nurses and patients alike.

For the first twenty-five years of her service. whilst the town dispensary was still open, her daily work included a visit each morning to Palwal itself, to the old hospital where the infant welfare clinics were held and where the crowd gathered for the doctor's surgery. Here she sang and talked to the waiting patients. The afternoon and evening were always set aside for the inpatients. She would take her turn in leading the afternoon ward service, and afterwards in personal talks she would bring to those who had never heard it, the story of God's love in the gift of Jesus Christ, the Saviour of the world. To many she gave a glimpse of a God who loved and cared; many burdens of anxious relatives she helped to share.

A love for everyone

In addition to these duties, Jummi Dass, or Bai Ji as she was always affectionately called, was one who gave of herself in so many ways. She was a teacher in the Sunday School, a



faithful member of the Women's Meeting. She always took her part in the Women's World Day of Prayer. She loved the Annual Hospital Fete with its crowds and games and laughter. For weeks beforehand she would be busy knitting, and later cooking fudge and toffee.

She was the hardest worker for the Christmas Nativity Play, practising carols with the nurses, and taking part in the scenes. She was a second mother to the children of Elizabeth the dispenser, whose husband died leaving five little ones. Many in trouble would go to her for help and she was a confidant of both nurses and senior staff.

How her face would light up with an inner glow as she reported on a conference or listened to a message that set her heart affame.

I shall never forget one incident, showing her love and concern for others. After an evening meeting on current events Jummi went to the Nursing Superintendent and said, "Sister, I want to take 50 Rupees out of my P.O. account." "That is a lot of money, Jummi", said Sister. (It was in fact one eighth of her savings.) "What do you want it for?"

"Well Sister, you see doctor told us of that terrible calamity in Lynmouth where the river has changed its course and I keep thinking of the people there and I want to send some help".

"But 50 Rupees?"

(concluded on page 29)

IS THERE ANY NEWS FROM CHINA?

This is one of the most often asked questions. Usually the answer is "No". In recent weeks a great number of young people have been attempting the three-mile swim from mainland China to Hong Kong. Many have drowned.

One young couple travelled 1,500 miles from China's midwest because they were determined that their baby should be born in freedom. The baby was born, a month later, in Hong Kong.

A freedom swimmer, who reached Hong Kong, said he was a Christian. He was 26 and therefore would only have been six years old when the Communists took over China. Here is part of his conversation with a church member.

Q: "How is it that you are a Christian?"

A: "All our family were. Our parents taught us."

Q: "But for several years you have not been able to go to church or worship together?"

A: "Oh no, that was impossible."

Q: "And you had no Bibles?"

A: "No, only some of the very old people still have Bibles. The Red Guards destroyed all they could find a few years ago."

Q: "Are there many young people in China who believe in Christ?"

A: "Yes, quite a lot."



THEY TEACH AS SOON AS THEY ARE TAUGHT

Men and women around Balurghat are eager to learn to read. Adult literacy classes are therefore held and the above photo shows those who attended a recent class. Seventeen out of the twenty-three who attended gained their certificate.

The leader of the class, Mr. P. C. Sarker, is in the centre of the third row and the matron and sister-tutor of the Balurghat Government Hospital are in the front row.

Several of them wasted no time in putting their training into practice and were teaching illiterate adults as soon as they returned to their own villages.

Sushama Kishu, who used to be in the girls' hostel, runs a night school with 25 pupils in her own village. Sushama came from an illiterate family. Many teenage boys in her village are so poor that they have to go out to work, looking after goats and cattle, instead of going to school. Sushama and her husband are hoping to be able to help them.

BOOK REVIEW

Thought for Today

Published by the Joint Publications Committee. Price 1/6.

The booklet is prepared for use by patients in hospital. There is a brief reading, and an even shorter prayer, all summed up in a thought to be remembered through the vicissitudes of a hospital day.

There are thoughts, readings, and prayers for fourteen days, with suggested further Bible Readings and four familiar Bible passages set out in full at the end.

Copies of the booklet can be obtained from: The Administrative Secretary, B.M.S., 93 Gloucester Place, London, W1H 4AA.

BRISTOL COLLEGE AND THE B.M.S.

by Dr. L. G. Champion, College Principal

Bristol College has been celebrating the 200th Anniversary of the formation of the Bristol Education Society. In this article the President of that Society writes of the college's links with the B.M.S., which started before the reorganization.

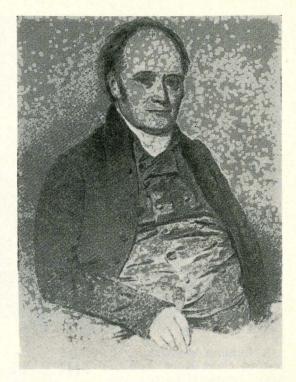
FORTY-THREE years have passed since I entered Bristol College as a student, and nearly twenty years since I returned to the College as tutor. During this long period of time I have seen changes, both in the B.M.S. and in the attitudes of students to missionary work.

Before I mention changes, however, I remind myself that the association of the College with the B.M.S. during the past twenty years is rooted in a strong connection reaching back nearly 200 years.

In 1770 the work of the College was thoroughly reorganized to prepare for the enlarging opportunities which discerning people saw ahead. Thus God prepared a number of people for William Carey's vision of worldwide evangelism, and five 'Bristol' men were among the little company at Kettering which founded the B.M.S.

Among them was John Ryland, firm friend of Andrew Fuller and William Carey. As Principal of Bristol College from 1793 to 1825, he created a bond between College and Society so strong that it has held firm through the changes of 150 years.

During these years 'Bristol' men have been



among the pioneers in all the fields where the B.M.S. has worked. I recall a few names! In India there was Joshua Marshman, William Yates, Eustace Carey, and John Mack; in Ceylon, James Chater, who initiated the work. The origins in Jamaica are inevitably associated with the name of William Knibb, who went out from Bristol, though not from the College. One who pioneered, and suffered with him was Thomas Burchell, from the College. Parts of the great Congo river were explored by George Grenfell, using through many years the good ship 'Peace'. China called especially to Bristol men, and I think of Evan Morgan, J. S. Whitewright, H. R. Williamson, and H. H. Rowley.

A fine tradition of service with the B.M.S. was thus created and maintained through a century and a half by some 120 students of the College who served with the Society.

What has happened to this tradition during the past twenty years?

Let me say at once that in the goodness of God this tradition has continued. I have had the joy, as Principal of the College, of seeing eleven of my students accepted for service with the B.M.S. Four of these have served in India, though John Blackmore is the only one at present there.



Rev. Michael Wotton, the latest recruit from Bristol College, with his wife and children, who leave for Brazil this month; formerly minister at Chichester and Bournemouth.

Mark Churchill and his family have recently gone to Ceylon. David Norkett is in Congo. Four men have worked in Brazil, and three are still active there: John Clark, David Martin, and Brian Taylor. This month Michael Wotton and his family will be travelling to Brazil. I rejoice greatly in the devotion and service of these men and their wives.

In addition, the College has given some members of headquarters staff. Ernest Madge went from the College to China and then India, and, since 1959, has been overseas secretary. Elizabeth Payne had charge of women's work from 1965 to 1969; Geoffrey Marshall is at present young people's secretary.

In the continuing tradition I ought to mention the fifteen former missionaries, some now retired and some active in this country, and two other Bristol students, H. W. Nicklin and E. Sutton Smith, still serving with the Society.

Advocates at home

In the tradition also is an awareness of the responsibility of the College to promote support for the B.M.S. among the churches in this district. For many generations both staff and students have shared in the Bristol Auxiliary to the B.M.S. The College, too, promotes missionary interest among a number of village churches on the Somerset side of Bristol. Within the College building a small exhibition

of objects associated with the origins of the B.M.S. and with the pioneering days in the different fields, as well as a large map indicating where Bristol students are still serving, provide daily reminders of our obligation towards the Society.

One disappointment of these past twenty years is that we have not received some of our brethren from overseas as students in the College. Samuel Koli of the Congo spent some time with us, and we remember him with esteem and affection. We wish that two or three other brethren could have shared their faith with us.

The contemporary scene

We thank God, then, for a living, continuing tradition. Yet I am also aware of changes in the attitudes of theological students to the work of the Society.

The prevailing fashion of our time regards the feeding of hungry bodies as more important than the satisfying of hungry souls. I believe it is wrong to set these two in contrast for the Christian must always see the whole person, and be concerned about the whole person and therefore about the society in which persons have to live. But we are bound to acknowledge that compassion for people in destitution and misery has thrust into the background in the minds of many the significance of evangelism.

Again, there is a different attitude towards

non-Christian religions. It is recognized that in these religions are aspects of truth, teachings of much wisdom and practices which help people in times of crisis. It is perhaps not as easy as it was in former generations to realise the unique and absolute nature of Christ, and therefore to feel the same urgency towards the proclamation of the gospel.

Another interesting feature of contemporary thinking is to be discerned in the widespread awareness of the validity of indigenous cultures. It is felt that the work of missionaries has sometimes drawn people away from their real culture or damaged that culture, and this has resulted in harm and loss.

Expose the need

Factors of this kind have influenced particularly those who do not think very deeply about these issues, and who, often, are not very well informed about the actual aims and methods now being used in missionary work. The need for Christian proclamation and witness in our own country is also so plainly evident that the

call from overseas can sound rather faint.

As I reflect upon these changing attitudes and their effect upon students, I realize that in the work of theological education we need to give thought so that the worldwide implications of the gospel might be understood with fresh clarity, thus finding their proper and relevant place in the work of Colleges.

Yet even here there is a cause for gratitude. For amid so many perplexing currents of thought there are still students who press forward steadily in obedience to the divine call. They are bound to reflect much upon the work of the ministry to which they are committed. In more than one mind rises at times the question, what is to be the sphere of my ministry? Is it to be at home or overseas? If overseas, with the B.M.S.?

There is much willingness in young people to venture and to serve in places of real need. Let the Society expose the need, and in the name of Christ call for the workers. There will be response. The record begun nearly 200 years ago and continued during the past twenty years is not yet ended.

The financial needs of the Baptist Missionary Society and the three British Baptist Unions

The Officers of the Baptist Missionary Society and the Baptist Unions of Great Britain and Ireland, of Wales, and of Scotland, in their periodic consultations together review the financial needs and policies of each body.

Owing to continuing inflation all are facing increasing costs and all are finding it necessary to make better provision for stipends, allowances and staff salaries.

The financial years do not correspond, nor are budgets prepared on exactly the same principles. Exact comparisons, therefore, are not possible. But it would appear that in 1971 the appeals to the churches for the main work of each body are likely to be:

In Fueland and the Fuelish	B.M.S.	Union		
In England and the English Associations in Wales	£385,500	£177,000		
In Wales	£46,000	£31,000		
In Scotland	£37,000	£22,000		

We are confident that the members and friends in the churches, understanding the changing financial situation and recognizing the nature and importance of the work for God attempted in their name will respond generously and provide what is needed.

The Baptist Union of Scotland will also be launching during the year an appeal to individuals in Scotland for funds for much-needed Church Extension.

WHAT'S THE NEWS ABOUT CONGO?

by Angus MacNeill
B.M.S. Congo Field Secretary.

"Nsango nini?" What's the news? It is the invariable question when you meet someone in Congo and the answer may be a brief—"nsango te", no news,—or a lengthy detailed account of recent events. Well, "nsango nini na Congo?" What's the news about Congo? With that, you trigger off one of those detailed replies, which you ought to have realized was a fair risk when you asked the question!

Lots of things have been happening in Congo recently, which make those who still retain a mental image of a Congo torn apart by civil war and bizarre mercenary revolts, rather out of date. The steady development in political stability and economic prosperity would make an interesting news item in itself and possibly provide you with a much-needed fresh set of mental pictures on Congo as it really is. However, for our present purposes, we are confining ourselves to news of what has been happening to B.M.S./Church relations.

There are three churches

For ten years now, there have been three autonomous Baptist Churches in Congo which emerged from the old B.M.S. field. These Churches of the Lower, Middle, and Upper Congo, have a combined church membership of over 70,000 and have their affairs controlled by General Councils with full-time General



Secretaries. Once a year, they send representatives to a Central Council which tries to co-ordinate activities of mutual interest and concern and which acts as the official organ of the Churches in their relations with B.M.S. The nature of these relations was all set out in a written Convention, signed in 1962, between the Churches and the B.M.S. Provision was made for the Churches to take over all property and possessions belonging to B.M.S. and the way was opened up for them to obtain official legal recognition from the State. Exception was made of a small area of land in Kinshasa, used for the B.M.S. Secretariat, and from where the B.M.S. continued Field Secretary to missionary affairs and act as liaison-man between the Churches in Congo and the B.M.S. in Britain. The 1962 Convention was to be given a trial run for three years and then reviewed. The unsettled state of the country made such a review impossible in 1965 and when an attempt was made the following year, snags which had arisen in relations between the Churches themselves thwarted all efforts to reach agreement. So began

a long period of stalemate, out of which we are only about to emerge now.

The three wish to join

Two clear factors have contributed to the resolving of the problem. The first is the widespread feeling amongst Congolese Christians that foreign missionary societies, as organizational bodies standing apart from the Church, have outlived their usefulness and acceptability. The second is the growing desire to bind the Lower, Middle, and Upper River Baptist Churches in a closer union with a more centralized administrative tie-up. If you are worried that all this sounds mere business management techniques for more efficient running, then you can remind yourself that this is the practical outcome of spiritual truths in the first case, "we proclaim Christ Jesus as Lord, and ourselves your servants for Jesus' sake", and in the second case, "we are all one in Christ Jesus". Not that we are always conscious of thinking high-mindedly when we get down to discussing technicalities, but at root level this is what we pray should motivate our thinking and actions.

What is going to happen, then, is that the three separate Churches of the Lower, Middle, and Upper Congo will be combining to form a single Baptist Church of the River Congo with which the B.M.S. in Congo will be integrally related. Indeed, B.M.S. as something organizationally separate from the Church will disappear and will cease to exist in the eyes of the State. From the State point of view, only the Church will have any legal standing. So will come to an end a distinct era in B.M.S. history, stretching from 1889, the date B.M.S. became officially recognized as a philanthropic society entitled to operate in Congo, right up to the present day. Nevertheless, if it is the end of one era, it is also the beginning of a new era which could prove equally demanding and challenging to Baptists in Britain.

Missionaries will still be needed

Under the new pattern of relationships between B.M.S. in Britain and the Baptist Church of the River Congo, Christians from Britain will still be able to work in Congo within the Congolese Church. Normally, they will be sent out and supported by B.M.S., but in all other ways they will be regarded as members of the Congolese Church and entitled to occupy any post and fulfil any function open to a Congolese Church member. In order to overcome many practical problems, an experienced missionary will have special responsibilities for



The Field Secretariat offices at Kinshasa, Congo.

the care of missionaries, and will be answerable to the General Church Secretary and the Central Council of the Church. Further, consultation between B.M.S. in Britain and the Church in Congo will take place when it comes to deciding the posting of a missionary, since the Society feels a measure of responsibility to the Churches in Britain to ensure that the best possible use is made of the personnel offered to the Congolese Church. Besides giving personnel, the B.M.S. promises to continue its financial support for certain capital projects and share in the expense of the Central Secretariat of the new Church Association, as far as lies within its means.

The work will be the same

It is unlikely that there will be noticeable changes in the way in which B.M.S. missionaries co-operate with the Congolese Church. Teachers will still teach; doctors heal; nurses nurse; pastors preach; pharmacists dispense; agriculturalists grow, etc. All these people are still needed and wanted by the Congolese Church and their day to day lives are not going to be revolutionized by the mere signing of a set of documents. Indeed, you could argue that the new official relations between B.M.S. and the Congolese Church is only a rationalization of many practices that are already in existence. However, in general, there has been a fresh

orientation taken in missionary strategy whose aim is the proffering of direct help and encouragement from Britain through the B.M.S., to a maturing, autonomous, indigenous Congolese Church active in its own proclamation of the Gospel of Jesus Christ. After all, did not Grenfell, Bentley, Comber, and the other great early pioneer missionaries dream this dream and see this vision? Where exactly it will eventually lead us as a Missionary Society is uncertain, but we trust in God and have no fear, since our commission came from Him.

If all this has struck you as complicated—and believe me, on re-reading it seems like an oversimplification of a simplification in comparison with the real thing-there is a further complication which must be added. This is, that the new Baptist Church of the River Congo finds itself in close association with other Protestant Churches in Congo, through what used to be called the Congo Protestant Council but which for a year has been known as the Church of Christ in Congo. Consequently, my previous references to the Baptist Church of the River Congo are inaccuracies indulged in for the sake of clarity, but which ought to be changed to the Church of Christ in Congo, Baptist Community of the River Congo. However, maybe that story, which is very much a Congolese one not involving B.M.S. to any great extent, will have to wait until the next time you ask, "Nsango nini na Congo?"

(Continued from page 22)

"Sister, I could not send less".

Through contact with Dr. Ernest Payne, at Baptist Union Headquarters, this money was sent to a Baptist minister who had lost everything.

Yes, how much love she had for everyone, springing forth from the love for her Master, Jesus Christ.

On 10th October 1970, following an operation, Jummi passed into the presence of her Lord.

Now she, who all these years had lived to bring light and joy to those around her, is herself no longer in a world of darkness, but looks upon Him who is the Light of the World.

For Jummi was blind.

Giving by Covenant

THE Baptist Missionary Society is regarded as a charitable institution by the Inland Revenue authorities.

One result of this is that if you will undertake to give a regular sum to the B.M.S. for a period of at least seven years the Society can recover the tax you have paid.

If you promise the Society £1 a year then it will become £1 12s. 8d. when the tax is recovered. For £10 promised the Society eventually receives £16 6s. 6d.

Here is a way you can increase your giving if you pay income tax.

Write now to the General Home Secretary, 93 Gloucester Place, London, W1H 4AA, for more details.

B.M.S. MISSIONARIES IN YUGOSLAVIA

FOR the sixth time a group of 55 Baptists from Great Britain spent their summer holiday in Kraljevica, using the time of their holiday for a Bible course and excursions to the islands and the lakes at Plitvice. It was a pleasant surprise when we learnt that among them was a young friend who is studying the Yugoslav language at Cambridge. We were really surprised at how he had advanced in it and how he had learnt even our accent.

One Sunday they came by bus to the church at **Rejeka**. We shall not forget for a long time their joyful witness and especially the witness of the two missionaries of the B.M.S., one from India and the other from Congo. With the help of coloured slides they gave a living witness of the great work of the Gospel which the mission carries out in these two distant

lands in the spiritual, educational, medical, and social fields. This is yet another proof that the Gospel has an answer to all questions and needs of people wherever they may live.

From the Yugoslav Baptist Magazine, "Glasnik".

(Translated by Chris Daniels)

Background to Prayer

THE European work of the Baptist World Alliance is centred in the offices in London and we remember Dr. C. R. Goulding, who has been an Associate Secretary of the Alliance since 1965.

The B.M.S. is represented on the B.W.A. Executive Committee by its General Home Secretary, Rev. A. S. Clement.

The Rev. P. and Mrs. Brewer have now arrived in Trinidad to take over the work at Rio Claro formerly done by the Rev. R. W. and Mrs. Firmin, who have now returned to settle in a pastorate in this country.

Our missionaries continue to serve with those of other Societies in institutions and organizations in India. The Mount Hermon School retains its strong Christian emphasis and Mr. and Mrs. J. West returned there last month following their first furlough.

LUDHIANA. The Ludhiana British Fellowship has issued a Prayer Manual of the Christian Medical College and Brown Memorial Hospital. There are topics for prayer for thirty days and they reveal the size of the hospital and the extent of the work it does. Photos are used including one of its founder, Dr. Edith Brown, who first went to India as a missionary of the Baptist Zenana Mission. Copies are available, price 3/-, from the Ludhiana British Fellowship, 157 Waterloo Road, London, S.E.1.

Editorial Note: In the November, 1970, Missionary Herald, a letter appeared addressed to Miss Puxton and signed "Esme". Both names were completely fictitious and the Editor apologizes for any misunderstanding that may have arisen.

OPENINGS FOR DOCTORS AND WOMEN

Dr. Henton Davies, Principal of Regent's Park College, Oxford, is able to report two new developments in connection with the College.

1. Lord Medical Missionary Scholarship

As a result of a protracted discussion with the representatives of the Medical School, I am happy to say that a place has now been permanently reserved in the School of Medicine for candidates who wish to enter the Medical Missionary Service and to do their training under the terms of

the Lord Medical Missionary Scholarship in the University of Oxford, through Regent's Park College. Candidates will enter the usual competitive examination and if they qualify for entry will be given the place that is being reserved in this way.

2. Ordination of Women Candidates for the Ministry.

We have been informed that the Permanent Private Halls, among which Regent's is included, may in future matriculate women candidates for the ministry through the Hall itself and not through a women's house. I feel sure that this will apply to women missionary candidates qualified for matriculation, for their service would be the equivalent of ordination for the home ministry.

BAPTIST TIMES

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Acknowledgements

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address. (To 30 November 1970.)

General: Leswyn Trust, £50; 'Lois', £5; Anon., £10; C.J.R., £5; Worcester, £10; Anon., Dorchester, £2; G.E., £4; Anon., £5; Anon., £100; Anon., £5; Anon., Luton, 10s.; Anon., £1; Anon., £10; Anon., £10; R. Tall, £10; Anon., £17; Dr. J.S., & S.M.B., £20; Anon., £5; R.P.B., £10; M.C.W., £11 8s.; M.A. & B.J.R., £5; P.M., Maidstone, 10s.; M.M.B., £350.

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Women's Work: Anon., £20

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Medical: Anon., £5; Anon., £2 10s.

Relief Fund: Anon., £5; Anon., £5; C.McN., £5; R.P., £1; B.C. & J.S., £2 2s.; Cardiff, £2 10s.; L.R.T., £50; E.M.H., £2; Birmingham, £5; Anon.,

Missionary Record

Arrivals

19 November. Miss M. Mills from Diptipur, Miss S. Walters from Baraut, and Miss C. Whitmee from Balangir, India.

7 December. Rev. F. and Mrs. Vaughan and family from Cas-

cavel, Brazil.

Berhampur, India.

12 December. Rev. D. and Mrs. Doonan and family from Curitiba, Brazil. 12 December. Miss E. Maltby from 13 December. Mr. and Mrs. A. J. Casebow and family from Diptipur, India.

Departures

25 November. Miss W. O. Harkness for Balangir, India.

8 December. Rev. H. W. Nicklin for Barisal, East Pakistan.

Engagement

The engagement is announced of Mr. J. Russell, of Ngombe Lutete, and Miss S. J. Millichap, of Thysville, Congo Republic.

Death

22 November. Mrs. Edith Elizabeth Georgina Glenesk, aged 75, in Aberdeen (widow of Rev. A. W. Glenesk), B.M.S. Congo Mission, 1930-1946.

MRS. MAY HOULDSWORTH, of Slack Lane, Oakworth, Keighley, died recently. During the past few years she had continued her support of the B.M.S. by knitting vests for distribution by the Society. She had completed 200.

I	EGA	CIES			
			£	S.	d.
OCTOBER					
Marjorie Elsie Cowen			 120	0	3
Mrs. E. Edmunds			 200	0	0
Miss J. McFarlane's Ti	ust		 2	8	10
Miss E. M. E. Pocock			 2,000	0	0
Mr. J. Page			 158	17	10
Mr. T. B. Reynolds			 150	9	6
Mrs. May F. Tytherleig	gh		 20	0	0
NOVEMBER					
Miss Marion Y. Brown			 1,327	5	0
Mrs. M. Buckley			 25	0	0
Mr. J. J. Cox			 250	0	0
Mr. T. H. Evans			 200	0	0
Miss M. I. Jasper			 50	0	0
Miss H. E. A. Luck			 100	0	0
Mrs. G. MacAlpine			 100	0	0
Mr. W. Penhelog		***	 171	0	10
Miss M. E. Price			 25	0	0
Mr. A. W. Ritchie's Tr	ust		 200	0	0
Mrs. E. M. Turner			 2,285	0	0
Mr. J. M. Wishart			 3,000	0	0

The Society is grateful for bequests of money and property. The General Home Secretary is always willing to give information to those who are considering including a possible gift to the Society in their will.

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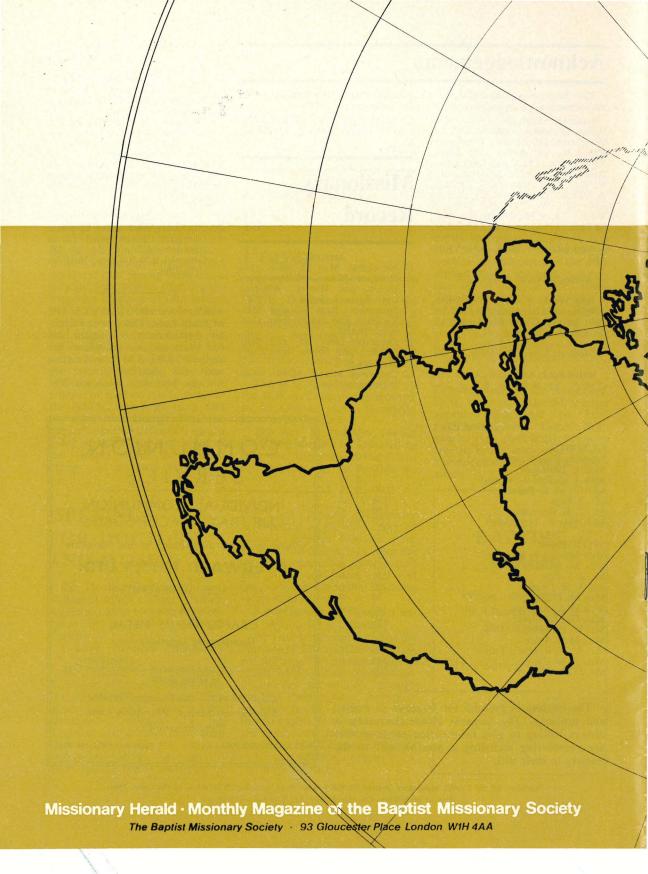
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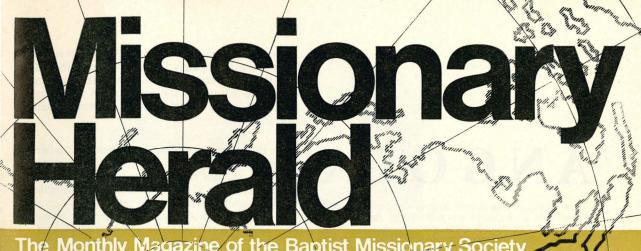
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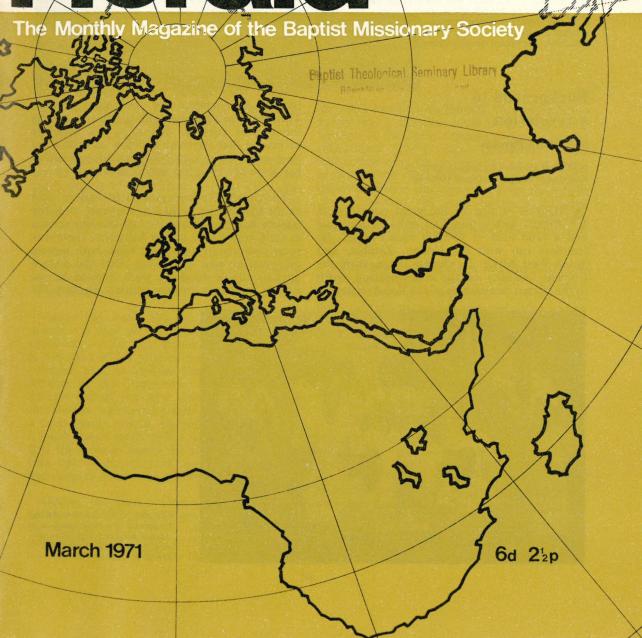
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ANGOLA

Ten years ago this month, Angola was headline news. An uprising in the north was followed by reprisals and the exodus of thousands of refugees.

Three former Angola missionaries with the B.M.S. recount the reasons for the uprising, the initial refugee situation, and recent developments.

Background to a revolution

by Clifford Parsons

B.M.S, Missionary in Angola 1939-59. Associate Foreign Secretary 1959-66

ANGOLA is one of the great countries of Africa, with a thousand miles of coastline and a land area of 480,000 square miles. Its frontiers run with the Congo, Zambia, and South-West Africa. Its climate ranges from the tropical humidity of the coffee-bearing north to the barren rainlessness of the Kalahari desert.

The population of five million, of whom some 250,000 are Europeans, is unevenly distributed over this vast land. In addition, the past ten years have witnessed the build-up of an army of 50,000 men, largely national service-men from Portugal.

The Portuguese connexion began in 1482, when Diego Cao landed at the mouth of the Congo river. The earliest contacts made were friendly, but too soon the slave trade came to dominate relationships between the two peoples. For over three hundred years slaves were shipped across the Atlantic from Luanda, Bengueka, Ambriz, and other coastal ports. Only in the middle of the last century did Portuguese traders and explorers press into the hinterland.

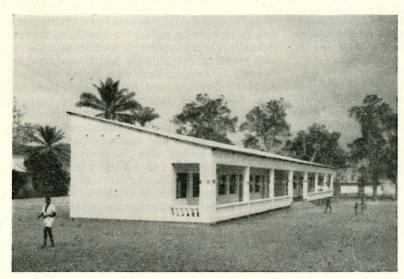
This penetration led to a long series of colonial wars against the Kwanyama, Ovimbundu, Kimbundu, and Bakongo peoples. Their final subjugation took place only during the present century, and it is not therefore surprising that Africans are slow to accept the Portuguese claim that 500 years of occupation has given her "historic rights" in Angola.

The present frontiers were fixed only in 1885 at the Conference of Berlin, six years after the Society had established its first mission station in the Congo basin, at San Salvador. There was some disappointment at the time, both among missionaries and in London, that the Congo mission should have its work divided by an entirely arbitrary frontier cutting through the



The Rev. C. J. Parsons during his service as a missionary in Angola pictured with government examination pupils and Mr. J. R. Hulme.

The new school building at San Salvador, Angola, opened two years before the uprising.



traditional lands of the Bakongo people. For the mission it was an inconvenience, but for the Bakongo it was tragedy.

Sixty years were to elapse, however, before any hope of redress was to appear. It came with the founding of the United Nations Organization in 1945. Throughout Africa men had been asked to join the fight for a free Europe. Now they asked what it was to mean for their own countries. Portugal's wartime neutrality did not insulate her people from these winds of change, for hundreds of thousands of men from Angola and Mozambique had worked in the Congo and in the Commonwealth countries of Africa.

Across the world the old empires began to dissolve in face of the demand for self-determination, but Portugal would have none of this. It was part of her mission as a nation to hold colonies and to civilize them. Thus was it written in the Portuguese constitution. The government of Portugal since 1926 had been totalitarian, maintaining itself in power through a single-party system, rigorous censorship and a much-feared secret police. It was unthinkable that the colonies should be allowed to go their own way. Moreover, in the post-war world they had come to assume great economic importance.

During the forties large-scale immigration became a definite policy of government. In 1940, the year of my arrival in Angola, the white population stood at only 44,000, but by 1950 it had increased to 79,000. By the end of the next

decade it was given as 200,000. This immigration policy was a primary cause of growing racial tension. In the cities, Africans struggling up the educational ladder found themselves denied advancement by the competition of new immigrants. In the rural areas, Africans were often deprived of their traditional lands for the benefit of new settlers. In some instances, Africans found themselves forced to work for these new landowners on plantations which had once been their own.

More than anything else it was this iniquitous "contract labour" system that alienated Angolans from their rulers. The "contract" was not freely negotiated but imposed. Men had to work for the government or for private persons for a pittance. If village chiefs failed to provide the necessary quota of labourers, they were themselves beaten or imprisoned. As Captain Galvao had written in 1947, it was a situation worse than slavery since a dead contract-worker could always be replaced.

It was in the fifties that African political parties began to form. In 1951 Portugal had renamed her colonies "overseas provinces" and as such inseparable from the mother country. The point was not lost on Africans. Three years later a Statute concerning the position of Africans stated without equivocation that citizenship was revocable. Again the point was not lost and the "assimilado" community moved steadily into opposition. In 1955 Portugal became a member of the United Nations and for a brief period

more liberal policies were followed. The clandestine political parties began to send petitions to New York: and the government replied by introducing the secret police into Angola.

In the late fifties, arrests for political activities became common. Men were spirited away. Hostages were taken. Physical and psychological torture was practised. In fact it was an attempt to liberate political prisoners from the Luanda prisons on 4 February, 1961, that first drew world-wide attention to the plight of the peoples of Angola. Six weeks later a general insurrection took place over the whole of the north of the country. Within ten days some 200 Europeans had been killed, and in the next ten months an estimated 40,000 Africans were killed in reprisal. Over 100,000 had fled to the Congo for refuge, and the flow was to continue for four years.

Missionaries in Angola were as much taken aback as was the rest of the population.

The missionary societies in America, Canada, Britain, and Switzerland sent two envoys to Lisbon and Luanda in the hope that some form of mediation might be possible. But already too much bitterness had been engendered on both sides. In the quest for a scapegoat, the Portuguese press and radio blamed Protestants and Communists for the uprising. It was, however, a genuine reaction by oppressed people against a harsh and evil system.

In Britain there was also criticism of missionaries—for not having reported the

iniquities of the system earlier. In fact, individuals had from time to time been unable to contain themselves when faced with monstrous injustice, and speaking out publicly had been forbidden re-entry to Angola. Such were Sidney Bowskill, R. H. C. Graham, and Arthur Guest from our own Society. In general it was the wish of Africans that missionaries should intercede in local situations where, not infrequently, liberalminded officials would seek to soften the hardships. Only those who have lived under a totalitarian regime can readily understand the dreadful dilemma that often confronts public servants when they have to choose between the dictates of their own conscience and the demands of the State.

Looking back over the past ten years with its many vicissitudes in the Angolan struggle, I cannot see that the Society could have acted otherwise than it did. For the future it is clear that the Portuguese government will one day have to choose between its own declared integrationist policy (however inadequately implemented in the past) and the apartheid policies of South Africa and Rhodesia.

White people in Southern Africa have sometimes been blunt enough to say, "When they come to power, can we expect the Africans to treat us any better than we have treated them?" It is the fear of a guilty conscience that keeps things as they are. The advice of Jesus is to meet with your adversary in the way, and to make a friend of him. Therein is the challenge of tomorrow.

THE B.M.S. AND DECIMAL CURRENCY

D Day is past. We are all using decimal currency.

This has meant a number of changes.

1. You will realize that all cheques, money, and postal orders sent to the Society must be made in decimal currency.

2. Receipts are now being made out in decimal

currency.

3. Coins. The sixpence, threepeeny piece, and the penny are still being used, alongside the new decimal bronze coins. There is therefore no need to rush to empty missionary boxes, as was the case when the half-crown was demonetized. We hope you will continue to empty your boxes regularly. It will be helpful to remember that banks will deal only in multiples of one shilling (5p). Old coins (6d., 3d., and 1d.) should

therefore, as far as possible, be handed in in multiples of one shilling.

All receipts will, of course, be issued in the

equivalent in decimal currency.

4. Publications. The B.M.S. has kept as near as possible to the existing price of its publications.

We have kept the *Missionary Herald* at 6d. $(2\frac{1}{2}p)$. This is because we believe as many as possible should be able to buy and read. The more copies of the *Herald* you can sell in your church the longer the price will remain at $2\frac{1}{2}p$. The Wonderlands, for children, is 1p, and The Quest, for young people, 4p quarterly. Again, we hope to sell more copies and will appreciate your help in this. Sample copies are available from B.M.S., 93 Gloucester Place, London, W1H 4AA.

Rev. David Grenfell conducting a Communion Service, with 400 church members present, at Ouibocolo.

ANGOLA

We were at the frontier

By David Grenfell

B.M.S. Missionary Angola 1933-61 Refugee work 1961-67

THE B.M.S. Angola station of Quibocolo is some 20 miles from the frontier, and the Lower Congo B.M.S. station of Kibentele 20 miles the other side of that vital line of demarkation.

My wife and I have spent most of our missionary life at these two places and have come to know the people well, Portuguese, Angolans and Congolese.

In the concern for the people of Angola, in this country in 1961 it was said that we missionaries, as we told our story, were "emotionally involved", and therefore given somewhat to exaggeration. True, we were very much involved, just as any normal person would be, in being on the spot and seeing so much human suffering; but as to exaggeration, believe me, only a small part of what actually happened was ever told.

Since those days our team, interviewing at least one member of more than 30,000 refugee families, have built up a very clear picture of what happened over the whole of the north of Angola. Most of this interviewing was done by five B.M.S. missionaries who had all worked a number of years in Angola, and therefore knew both languages plus much about the territory, the villages and the roads.



At the time of the revolt, March 1961, three of our team of interviewers were at Quibocolo and two at San Salvador. At Quibocolo there was no violence, for our people, Zombos, are pacifist, yet this did not save them from the vicious reprisals by the Portuguese to the violence that occurred in other areas. At first these reprisals were directed at the men and the youths, then later, in April, came napalm bombing of defenceless villages, some of which we witnessed, which created sheer panic amongst the women and the children. This bombing was claimed to be on large groups of "terrorists" attacking Mavoio and Quibocolo, neither of which were ever attacked.

Within a couple of weeks every person in the district strong enough to walk had left for the frontier. Not all made it first time, for these columns of refugees were attacked both on the ground and from the air. Many of those who succeeded, or returned to try again, did so with only the clothes in which they stood, having abandoned all their belongings in the rush to safety. Even our hospital emptied—including napalm victims—after two sudden unsuccessful but thorough police searches, and we were left with but one patient, a man with a broken leg. who also had pneumonia, and who later died. In June, when we were officially ordered to abandon the station, we knew of only 13 people still living near, all elderly.

By the end of the year a reliable estimate of the number of refugees in the Lower Congo was 200,000, most of whom spoke Ki-Kongo, the language of the people there, the Bacongo. This was a very important factor helping in the problem of absorption. The International Red Cross, who were supplying the needed help, had divided the distribution work into three sections and, because they were at Kibentele, the B.M.S. were given the responsibility of the centre station.

Walter Fulbrook was in charge of the distribution and transport of vast amounts of food and clothing. Helping him were the staff of the B.M.S. Angola station of Bembe, abandoned in April because of local fighting. I arrived in England from Angola in August, then went to Congo in November and was met in Kinshasa by the last of our missionaries from San Salvador.

Thus all B.M.S. work in Angola had ceased. Dr. Shields was also there, about to leave for furlough. So we were seven, enough to hold a Staff meeting to consider the situation. Could more Angola personnel be used here and, if so, what kind of work could they do? We knew very little French, but then, neither did the refugees. We toured all the refugee areas with specific points in mind, such as medical, educational, and church work.

We discovered that half of the 200,000 refugees were children. Most of the existing primary schools from Banana Point to Kinshasa had taken Angolan children, often starting new classes for them, but there were still many thousands without any hope of going to school. The different Missions concerned just did not have the funds available to start new schools, so outside help was needed. We prepared a three-year plan of schools needed, buildings, local teaching staff and equipment, plus running costs, and the Congo Protestant Council presented this estimate to the directors of the American Agency for International Development Program.

Nothing came from this appeal, but it did bring help from other sources, such as the National Council of Churches of America. In this educational need the B.M.S. central section was showing what could be done in such a situation. With funds sent in to aid the refugees, the B.M.S. asked Charles Couldridge of Thysville to organize the starting of village schools, and 60 were already working when we held our meeting. Obviously, he could not expand or even continue this work on a part-time basis, and we were sure we could supply the needed staff for the supervision and expansion. Incidentally, this scheme was one of the success stories of the refugee work.

The medical situation was alarming, to say the least. Because of the trouble in 1960, there were only five doctors in the whole of the Congo, and only two of these (both missionaries) were in the area where the refugees were settling. There were many dispensaries, with qualified staff, but there was little supervision and not much in the way of medical supplies. In our plan, our medical team was able to take over the supervision of seven State dispensaries, not officially but with government approval, and two mission dispensaries. Each post was visited once a fortnight. It is a wonderful story and ought to be told in detail. The medical problems, the difficulty of getting the needed medical supplies, and the task of getting to the places on mud tracks, especially in the wet season, were terrific. Yet it was done.

We estimated that amongst the refugees were more than 15,000 church members, plus a vast number of inquirers and adherents (families, etc.). They were scattered over a wide area, and we heard much of their problems. Many had been told that they could not stay in a village unless they became Catholic or joined the Kimbanguist movement.

There was also the possibility that these Angola Christians would stick together, and instead of joining the local church—which often was heavily outnumbered—they would form an Angola Church in Exile. Also, of course, many of these Christians were embittered and depressed, and their faith gravely tested by the experiences through which they had passed. We felt we had to do something to help, and we were able to do this, but not in the way we had planned.

There was a dramatic change in the situation in the early months of 1962. In January the International Red Cross decided to stop feeding the refugees. Our arguments and protest had no effect, due, I believe, to reports from Portuguese sources, "that the refugees were returning

(concluded on page 43)



(Associated Press photo)

Four young Pakistani boys sit amid the ruins of their home in Bhola, East Pakistan, following the cyclone.

THE STORY OF A CYCLONE

During the weeks and months that followed the disaster in East Pakistan missionaries of the B.M.S. have been able to write of what they both saw and did. From their letters, Basil Amey has prepared this story of a cyclone.

THE people of Dacca expected the worst. In August excessive floods had meant that even parts of the town were under water. In October a cyclone disrupted city life. There was no loss of life but hundreds of trees were felled and the electricity supply was cut off for ninetynine hours.

Then came the warning that another cyclone

was moving northwards; nothing happened. That is, nothing happened in Dacca, for the cyclone turned in its course and wreaked its havoc elsewhere.

Chandraghona was on the fringe of the cyclone. Branches of trees were tossed about and a large tree snapped in two and one half crashed against the nurses' home. The church roof was damaged along with many other houses on the compound. The Leprosy Home suffered most as many of the houses were bamboo and thatch constructions unable to stand up to such winds. The hospital buildings were not damaged.

At Rangunia the only property undamaged for miles around was the brick and concrete buildings of the Co-operative. All the tin and shack housing collapsed.

The hollow metal telephone poles were bent over or snapped in two with telephone lines down, tangled or broken. It was days before word of the full extent of the disaster reached those on the fringe of the cyclone because of the breakdown in communications.

Once news was received the Christian Hospital at Chandraghona offered its facilities to the Director of Public Health Services. Dr. David Wickenden left to work for a week with a Salvation Army team. David Stockley set out from Rangunia at 5 a.m. on the morning of 24 November to reach the worst devastated areas. David Rowland spent a week in another of the affected areas with a team of students from the theological school in Dacca.

It was the offshore islands that took the full force of the cyclone with the 20-30-foot high waves that swept in with it. Imagine travelling from London to Abergavenny and never being more than 3-4 feet above sea level. That would be the island of Bhola. In the south-west part of this 150-mile long island lies Char Kalmi. This was the area visited by David Rowland and his team. David Rowland reports: "The destruction on Char Kalmi had been on a vast scale. A quarter of the sixteen thousand population had been killed. Only one house was left standing. Only a handful of cattle survived. Even three weeks after the cyclone there were dead cattle lying everywhere, and even a few unburied human corpses."

In the midst of the devastation there was hope. "Most families have gathered sufficient wreckage to put up a shelter for themselves."

David Stockley travelled further south. "Closer to the rivers the devastation appeared worse. Recent homesteads were evident only by groups of battered trees and plants, with a person or two and a cloth out to dry. All farm animals which are part of the Bengali village homestead, cattle, goats, poultry, dogs, and cats, and the little children were all missing. Even the birds were not in the sky. Damage was so great for so many that the problem was, where should help begin."

The volunteer team decided that their project would be Manpura, a group of three islands to the south of Hatia, off the shore of Bhola. "The islands are actually enlarging silt and sand banks deposited by the rivers. They are only a few feet above normal high-tide level. They have no embankment or protection bund. The tidal wave which built up and receded during the night, reached a height of twenty feet over the land, taking with it everything belonging to the agrifishing community.

"In a few hours the total population of 26,000 men, women, and children was reduced to 13,000 battered, houseless, foodless, and clotheless survivors. Three houses to some extent survived. They were two-storeyed, belonging to rich men, on the highest part of the islands. No other house survived. One or two schools in concrete collapsed on those sheltering inside. Those who survived were in treetops, holding on to loved ones as the twenty-foot-deep water under tremendous current dragged and sucked at everything. Loved ones and children were sucked away.

"In the morning the survivors descended to find some of the bodies of family members about the homesteads and fields, or in the water channels. Many had been washed out to sea, or to other land in the area. All animals perished in the same way. Bodies unburied will be discovered as the remains of the rice is cut in the



fields. There is the smell of death in all the disaster area."

Food, clothing, and blankets were purchased or requisitioned from incoming supplies and transported by German air-force helicopters across the islands.

The Rangunia staff also visited the Noakhali area. Here and at Manpura plans are already in hand for rehabilitation. The long-term needs of the whole of the devastated areas will be safe housing, roads, bunds (embankments), jetties for communication, and new agricultural methods to increase production along with better industry.

B.M.S. missionaries, especially David Stockley in his advisory capacity, will be involved in all of this for years to come.



(Associated Press photo)



(Associated Press photo)

A young girl cries as she prepares a meal of rotten rice for the survivors of Manpura, East Pakistan.

A lone dog surveys all that is left of an entire village in the Noakhali district of East Pakistan.



Survivors of the cyclone and tidal wave which hit Bhola, eat a meal of rice at a relief centre.

The disaster may have given the opportunity for improvement. We now strive for improvement so that there need be no further disaster.

Some will ask the question, "Why does God allow such a disaster?" It is more pertinent to inquire, "Why do we allow such disasters?"

David Rowland wrote in his letter on the cyclone, "The tragedy is that the grinding perpetual poverty of vast areas of this country is overlooked and only in the case of a natural disaster is aid given. The aid is necessary every year and every day."

As that aid is given so it will become unnecessary for people to live in imminent danger of death through "natural" disaster.

People need health to work; they need work to live; they need knowledge to maintain health and make productive their work; above all, they need a hope to encourage and a faith to inspire. Only those who serve with knowledge and faith,

(Associated Press photo)

in the name of Christ, can offer all that is required. This the missionaries of our B.M.S. are doing "every year and every day".

To maintain all that is being done, and to fulfil every hope, more missionaries are required and more money to support them.

Are we to sit back in the comfort and security that is ours and allow more disasters?

Will we offer for missionary service overseas or increase our giving to avoid such disasters?

Will we leave the house that has given refuge to us through the years to the B.M.S., to be sold, so that those who have never had a home can look forward to one?

The B.M.S. can ensure a steady development for others overseas if you will ensure a growing regular supply of resources in money and personnel. A refugee child suffering from malnutrition just arrived in Lower Congo from Angola.

What happened to those who remained in North Angola? What is the position of the Church in Angola today?

David Grenfell writes on "The Church and its members, inside Angola" in next month's Missionary Herald.



(continued from page 38)

to Angola in large numbers". This was just not true. I never want to live through a similar experience again. The people all around us were desperately hungry, and then, as the rains ceased at the end of May, the flow of new refugees rose fantastically. At one place only, Kuzi, a Congo village, 16,400 people crossed the frontier (we went there to check this), and no help was available.

Something had to be done to get help on a large scale. I had already written many letters in an effort to get help for the starving people and had received small supplies and thus had some addresses for the new appeal, but this did not mean that help arrived quickly. Many times a large group of destitute people would arrive at Kibentele from the frontier, and we had absolutely nothing to give them. The result was a decision that whatever supplies we received would be given to new refugees only. It was a right decision, but it caused much heartburning amongst the many hungry people around us. 50,000 new refugees came to us in 1962. Our ration-cards were valid for one year only.

This large number of new refugees indicated that the Portuguese were making great efforts to get the people in hiding back under their authority. They also did their best to prevent those who sought to escape their attentions from crossing the frontier, but 400 miles of bush country could not be sealed. Nevertheless, by air

surveillance linked with ground forces, by road patrols and by laying minefields, they made the journey to Congo difficult and dangerous. I could tell many accounts of air bombing, of ambushes. of men and women and children wandering in minefields. Talking with these people of their arrival to safety was a most distressing experience.

Refugees needed help, instruction on how to avoid being seen from the air, to be forewarned of ambush ahead, and given guidance through the minefields. I went to the leader of the Nationalist Party and pleaded with him to do something about it, and he did. The story of the guerilla commander who was given this task, Antonio Mwandazi by name, is an epic, and vast numbers of refugees were deeply grateful to him. This work cost him his life.

My memories of the frontier in those early days are very full. Because of the regular notes we made of our interviews, with names and many details, these recollections can be checked and augmented. Perhaps some day the full story will be written. As we give thanks to God for the safe arrival of some 400,000 Angolans to Congo, let us pause and think of the many thousands who never made it. You see, all this may happen again, though not in the north of Angola. Can we do anything to stop it? We may differ as to the right solution, but we can all pray, and pray we must.

ANGOLA

How long will they be refugees?

By Jim Grenfell

B.M.S. Missionary Angola 1954–61 Refugee work 1961–

DURING the past ten years over 400,000 refugees have arrived in Congo from Angola as the result of the fighting between the Portuguese and various groups of Angolan nationalists. The bulk of these arrived during the first five years from the northern districts of Angola. As this area became depopulated and the fighting moved farther south, the numbers of new refugees diminished, though even in 1970 a few still come.

The remarkable feature about these refugees is that the majority of them have worked hard and are now well able to support themselves. They grow manioc, beans, peanuts, bananas—food for their own use and some left over to sell to traders even after paying rent to the land-owners. Traders come in ever increasing numbers from Kinshasa, in new Yoyota, Mercedes and Fiat trucks as well as the battered old wrecks which have been visiting the market for years—to buy food from refugees, for Kinshasa can take it all, and more.

Since September three small groups have made the journey of about 155 miles from the area east of Ambriz. There seems to have been a flare-up of military activity in the area during September and October and the Portuguese bombed the forest where these people have been living for years. It took them 25 days to walk to Congo. One woman had a baby on the journey and another was wounded by a mine and had to be carried for much of the way (she is now receiving treatment at I.M.E. Hospital). When they arrived at Lukala they were supplied with blankets, cooking-pans, garden tools, and clothing for the women and children from C.P.R.A. relief stocks. Other refugees who had been living in Lukala for some time gave clothing to the men and boys. Most of them hope to settle in villages in the Lukala-Kimpese area, where other refugees from their district of Angola are already well established.

A small number of Angolans have returned to Damba. Maquela, and a few other places in the north in recent months, possibly in the hope of taking part in the small revival of trade along the frontier, or because of discontent over the high rent some refugees have to pay for the land they cultivate. But the news they send back of restricted movements and the lack of freedom of worship for Protestants is not very encouraging and it is unlikely that very many will follow their example in the near future.

The majority still hope to return to a free and independent Angola, but as time goes on seem more resigned to making the best of things in Congo. This year there has been great activity in every village as refugees have been building houses of sun-dried bricks to replace the "wattle-and-daub" huts which have been a feature of refugee villages since the early days.

For nine years the B.M.S. provided staff for the Kibentele reception centre, where new refugees were clothed and fed, the sick cared for and where all were given tools and encouragement to make a new start. B.M.S. missionaries have also been involved in school building projects, thanks to financial help from UNHCR Nations (United High Commission Refugees), with the result that thousands of refugee children have had primary education and a great many have gone on to secondary school. These and a few who have gone on to higher education have had opportunities which they would never have enjoyed in Angola.

What of the Church? How have the Christians among the refugees kept their faith in this situation? They were fortunate in moving into an area of Congo where church work was established and for the most part they attached



A service in the San Salvador Church. (left to right): Rev. E. G. T. Madge, Rev. F. J. Grenfell, the Church Secretary, the Rev. R. V. Emery, and the Rev. W. D. Grenfell.

themselves quickly to the Congolese churches in towns and villages where they settled. Today there are Angolan pastors, evangelists and numerous catechists and deacons who are working for and in harmony with Congolese churches. All the churches that work in this area have reported large increases in membership over the past ten years due to the number of Angolans who have joined them. As one Congolese church leader said recently, "We wouldn't have a church at all in many villages but for the Angolans!"

Since 1961, 31 young Angolans have entered Bible Schools and Theology Colleges. Five of these are at present being supported by the voluntary contributions of Angolan Christians. This support was organized by ACEBAC, an association of Angolan Baptists, which works with the agreement of and in cooperation with the Congolese Baptist churches Rev. Joao Matwawana is the very able President of this association, and since 1968 members have also done evangelistic work in the townships of Kinshasa and the frontier villages. These people have not only kept their faith, they have kept it with enthusiasm.

The future is uncertain, the past has been hard and tragic for them at times, but out of these hardships and tragedies many are learning lessons which will be invaluable whatever the future holds for them.

Baptist Missionary Society SUMMER SCHOOLS 1971

Our programme this year includes:

Bexhill-on-Sea, Sussex, 24th July-21st August (Age 14+)

Tavistock, S. Devon,

31st July-28th August (Age 14+)

Lampeter, Wales,

31st July-14th August (Age 14+)

Alloa, Scotland,

14th-28th August (Age 18+)

Montpellier, France,

31st July-14th August (Age 16+)

United with the Baptist Union of Great Britain and Ireland at:

Newton Abbot, S. Devon, 17th-31st July (Age 14+) De Vinkenhof, Holland, 7th-21st August (Age 16+)

Holidays giving Christian challenge; the opportunity to meet missionaries; games; swimming; fun and enjoyment with other young people. All young people are welcome.

For booking details and further information please contact:

Rev. G. E. Marshall,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.

We shall reap if . . .

The rich valley soil around **Kimpese**, **Congo**, is much needed for gardening space. Some of it has also been needed for citrus fruits that are not hardy enough to establish themselves on the hillsides.

Now the staff at CEDECO, the community centre at Kimpese, where our B.M.S. missionaries share in the work, have found the answer. Lemon plants are hardy and make a good sturdy root plant. As an experiment, orange buds were grafted on to some 12-18 monthold lemon plants. About 1,000 took and 150 have been planted out on the drier slopes. With

care it is hoped that they will yield fruit. Once it is proved that orange, grapefruit and tangerine can be grown in this way it will be possible to concentrate the citrus fruits on the hillsides and leave the valleys with their good land and water supply for the gardening space.

Background to Prayer

Miss Barbara McLean arrived in Nepal in January, which means that the B.M.S. now has two nurses and two teachers serving with the United Mission to Nepal. There are plans for a new hospital building to replace the Shanta Bhawan Hospital in Kathmandu.

The Home Work Fund has recently become the Home Mission Fund of the Baptist Union of Great Britain and

Ireland. We remember all those who assist in raising this money and pray for guidance for those responsible for spending it effectively.

We also remember the Baptist Unions of Scotland, Wales, and Ireland, the opportunities they face and their continuing support for the work of the B.M.S.

The Society itself depends on the loyal support of many who serve as church, district, or auxiliary secretaries or committee members. We give thanks for all that is done and pray that all concerned will find growing encouragement.

For the last two weeks of March we turn our thoughts especially to East Pakistan. The south of Barisal was affected by the cyclone of last November and we remember the task of rehabilitation that is still being faced. Our missionaries were amongst those who brought relief as soon as possible after the disaster and they continue to help and advise.

The work farther north is in an area where the B.M.S. has witnessed from the earliest days of the Society. We can think especially of projects for adult literacy.

BAPTIST TEACHERS' FELLOWSHIP

The Annual Conference will be held at Regent's Park College, Oxford, on Saturday, 24th April, 1971, from 10.30 a.m. (coffee) until 4.30 p.m.

Speakers:

- Rev. D. F. Hudson, M.A., of Bradford (late of Serampore College, India, B.M.S.).
- Subject: Teaching Asian Immigrants
 2. Mr. E. G. Pratt, of Harrow, Deputy
 Principal Probation Officer for

London Region.

Subject: "The 'Problem Child'—a
Challenge to the Churches"

The cost of the day will be 12/- (60p) including coffee, lunch and tea.

All interested friends are invited. Bookings to:

Rev. A. W. Francis, 3 Hillside Walk, Brentwood, Essex.

BAPTIST TIMES

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Acknowledgements

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address. (To 31 December 1970.)

General: Anon., £10; Anon., G.E., £4; Anon. (Thankoffering), £100; Anon., £1; Anon., £2; L.J.M., £25; C.F.S., £100; Well Wisher £5; M.C. & G.B., £2 2s.; G.E., £3; Exeter, £5 10s.; D.W.J., £20; Lerwick, £1.

Medical: Anon., £10; W.R.Y., £5; E.M.B., £10 10s.; D.J.A., £10 10s.

Relief Fund: Anon., M.B., £5; Anon., £2; Anon., £1; Anon., £5; C.A.N., £5; G.M.H., £1.

Gift and Self Denial: Leominster, £12; Pinowar, £1.

Agriculture: Anon., £2 (J.L.G.). Widows and Orphans: A.J.D., £1.

Missionary Record

Arrival

31 December, Miss V. A. Mason, from Bolobo, Congo Republic.

Birth

18 December. To Mr. and Mrs. John B. Whiteley, of B.M.S. Secretariat, Kinshasa, Congo Republic (on furlough), a daughter, Deborah Ruth.

Death

5 January. Miss Dorothea Mary Philcox, aged 69, in London (B.M.S. North India Mission 1925-1959, 1961-63).

LEGACIES

December					£	S.	d.
Miss A. M. Bosley			 	 	10	0	0
Miss B. J. Bright			 	 	1,500	0	0
Miss F. M. Coombs			 	 	153	7	0
Mr. A. E. Dimmock			 	 	1,000	0	0
Mrs. E. Edwards			 	 	25	0	0
Mrs. K. H. Fry			 	 	250	0	0
Mr. A. R. Gilderslev	e (Me	edical)	 	 	25	0	0
Edith R. Green			 	 	500	0	0
Miss E. M. E. Pococ	k (R	esidue)	 	 	500	0	0
Grace A. Salkeld			 	 	100	0	0
Mrs. J. P. Spencer			 	 	250	0	0
Mrs. M. Thomas (M	edica	1)	 	 	500	0	0

USEFUL BOOKS FOR BAPTISTS

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THE CHURCH SECRETARY'S HANDBOOK R. W. Thomson & R. G. Fairbairn.

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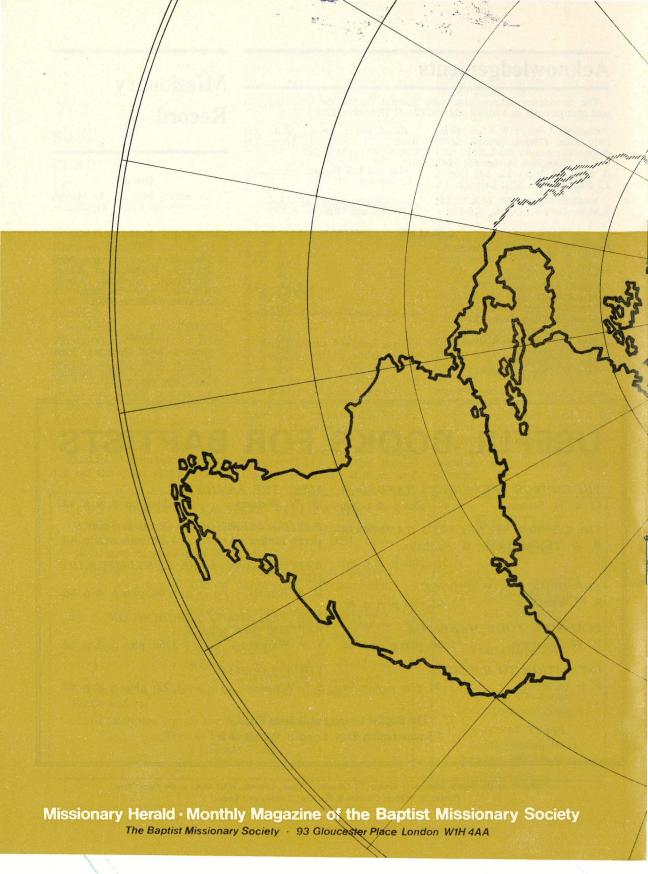
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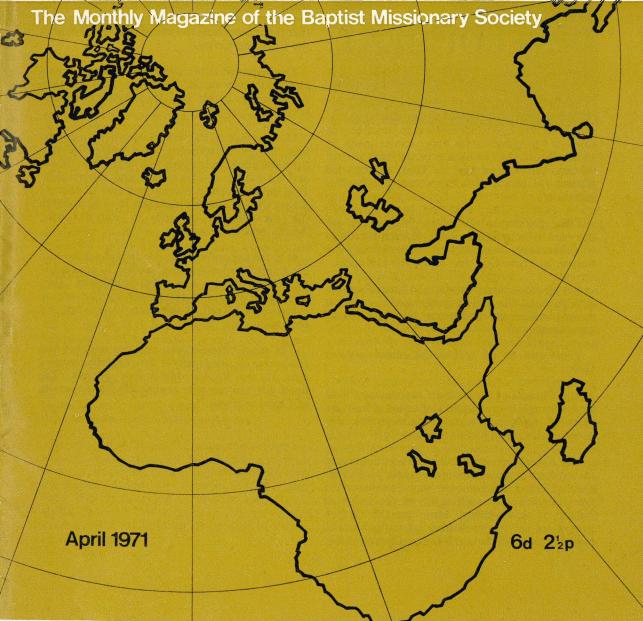
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The Monthly Magazine of the Baptist Missionary Society



MISSION IS DEVELOPMENT

by B. W. Amey

THE word mission has been so misused and abused that one hesitates to use it at all. Until recently it was understood to describe one form of Christian service only; service given by those who left their own country and went abroad as men and women sent by God, through his Church, to proclaim in every way possible his salvation.

That meaning is still valid. Missionary endeavour is the concern of the Church for those in other lands who lack the opportunity we possess to know God and enjoy His salvation.

It is this missionary endeavour that encourages development. One can go further and state that it is only missionary endeavour that will ensure development.

There can be no true development without God.

The Christian Church must say this and hold to it through every conflict of opinion and the work of missionary societies through the centuries enables it to justify its claim.

The tide of opposition to such a claim surges forward. It is composed of a variety of complaints. There will be those who complain that the Church knows nothing about the technical aspects of development. How can the Church pronounce on the preference of agriculture to industry or trade to aid? Is the Church really

competent to enter the ideological argument, to throw its weight behind the liberal, advocating a gradual development based on existing systems, rather than the structuralist, who demands a swift and total change of systems, or vice versa?

The ability of the Christian Church, through some of its members, to share in such thinking and acting should not be underestimated. The main point is, however, that such thinking and acting is not concerned with true development but only with economic growth.

Another ripple in the tide will be created by those who say the Church must preach the Gospel and nothing else. To such the answer is that there is nothing so radical in all the world as the Christian Gospel.

Development is the process of creating a new man and a new world. The order, man and then world, is irreversible. Only the Gospel can further such development.

Development is concerned with health, education, leisure, relationships, the freeing of man from the physical tortures of hunger and disease and the mental terrors of fear and superstition. True development is setting men free to become the people of God. Missionaries have been doing this through the centuries in Europe, Asia, Africa, and the Americas.

It is the missionary societies who have been in the forefront of every development in education, health, agriculture and social conditions. They have done all this in the power of God and as evidence of his gift of salvation. Such work still continues.

The most effective way you can support and encourage development is by regularly sending gifts to the Baptist Missionary Society. The finest gift you can offer is your life for the service of Christ overseas.

How does the Church live in ANGOLA?

Last month the Missionary Herald carried articles on the Angola uprising of 1961. The reasons for the uprising were traced, the frontier situation recalled and the present situation of the refugees in Lower Congo described. But what of the Church in Angola? In this article David Grenfell, B.M.S. missionary in Angola and among the refugees from 1933–67, gives news of the present position.

THE instigator of the uprising of the people of Angola was the Evangelical Church, according to the Portuguese Government. We deny this, but this is not the place to refute the argument, though one should point out that nationalism cuts right across religious convictions. What is of concern to us is the fact that Protestants all over Angola are suffering because of this official Portuguese pronouncement. While we of the B.M.S. are deeply concerned with the North, and its people, we seek your prayers for Christians living in both the heavily populated central section, chiefly Methodist, and in the vast areas of the South where the American Congregationalists, The United Church of Canada, and many small Brethren mission stations make their Christian witness.

South of the district of Congo, the evangelical work is merely tolerated by officials, and positively hindered by others, including those with the power of decision. Whereas in 1961 there were 258 missionaries, at present the total is about 50. With few exceptions, should a missionary leave for furlough or because of illness, he cannot return.



All societies have applied also for visas for new missionaries, but only a very few have been granted. Last year, one United Church missionary got a visa for thirty days, but had to leave when the visa expired, and he is now in Lisbon, where he will later try again. The United Church also sent a doctor who received a ninety-day visa, and one fears the same treatment will be given to him.

In the July issue of *The Observer*, the magazine of the United Church of Canada, there was an account of the work of Dr. Betty Bridgman. Based at the Chissamba hospital, she visits six medical stations every other month. Grossly overworked, one wonders for how long she can keep up this hectic pace.

Movement of missionaries is severely restricted and the Annual Conference, the time when contact with colleagues was enjoyed, is now not permitted. Neither can the Church have the district Rallies that were so inspiring. At all church meetings, a Portuguese official must be present. It takes real courage to be a practising Christian, and even more courage to accept any share of the leadership of church affairs. There are many leaders in prison and none who have not either spent some time there, or undergone hours of intense questioning by State security police. News came last year of the death in prison



A congregation gathered after service in a village near Quibocolo before the uprising.

of the Rev. Jesse Chipenda, who had been a year behind bars. I make no comment concerning prison conditions. Dr. Sid Gilchrist said of this man, "To me, this remarkable, courageous, and great-hearted man will always stand for all that is best in Bantu culture permeated by the Christian message."

One who knew the north in 1961, writing a few months ago from Nova Lisboa in the south, wrote that she was heartbroken, for the state of affairs there were as bad as they were in the north in 1961.

Apart from Cabinda, the enclave north of the Congo river and a few small areas, evangelicals under Portuguese protection do not enjoy even the restricted liberties of Christians in the South. Worship, or even meeting for prayer, is forbidden. If Christians break the law, and some do, and are caught, then they are arrested for subversive activity and taken away. They are under no delusions as to what this means. In 1962 as part of the pacification effort by the Portuguese, protestants who had not fled to Congo, were required to demonstrate their loyalty to the State by destroying the village churches they themselves had helped to build.

In writing about the problems of Christians in Angola, north or south, one has of necessity to be vague, avoiding direct mention of places or names. Sometimes a name has been inadvertently mentioned, resulting in greater trouble to the person needing our prayers. Every missionary Society concerned with Angola, knows of such unfortunate happenings, incidents definitely not for publication. Reports of the work have come to hand during the year. Reports of the work at Cabinda, for example, tell of much for which we can praise God. There is also a report of the death in September of an evangelist named Pedro Bote, a great Christian and the leader of the Christian group at Quimpondo on the coast. Pedro chose to remain there in 1961, in spite of the great danger, to be of help to the missionary stationed there, and when the station closed he held the Church together through the years and through many difficult periods. He will be sorely missed.

There were 57 widely scattered Administrative Postes in the Congo District, some controlling the affairs of 20,000 Africans, and others, as few as 3,000. These Postes were connected by a skeleton road system, which the Africans had been compelled to build, their villages having been brought from the "bush" 35 years ago. This meant there were vast areas between the main connecting roads, without any villages whatsoever. Many Africans, however, still had gardens on their old village sites, especially in the coffeegrowing districts, and it was to these places the people went to hide when they fled from their villages on the roads in 1961.

By the end of the year, some 300,000 people were in hiding, and in the following years, some two-thirds of this number fled to the Congo rather than return to live under Portuguese rule.

This movement northwards was induced by the unbelievable hardships in keeping alive, and the heavy-handed military efforts to persuade the people to return to the benefits of Portuguese authority. Many, finding the hiding place surrounded, had no choice but to do so, while others gave up the struggle, being physically unable to face the difficulties of the long dangerous journey north.

However, even today, in spite of everything, there is still a hard core of several thousand men, women and children still existing in northern Angola, hiding from the Portuguese. Life can hardly be described as normal. Under constant air surveillance, and the danger of a surprise attack from a military patrol, very little food because of the necessity of small and scattered gardens, no medical attention or supplies, living without proper huts or shelter and without proper clothing, they show remarkable determination.

If this was all I wanted to say, I would not include it in an article on the Church and its members. Many of these people are Christians, and, living under these circumstances, their Christian witness was never more vital and

worthy. Helped by a few evangelists, the leaders of these scattered Christian communities conduct daily prayers in the villages, weekly services at the larger centres, hold enquirers' classes and baptismal services, conduct marriages, officiate at the all-too-frequent funeral service and even attempt to hold school for the children. Can we deny that here is a vital living cell of the Church of Christ in Angola?

We ourselves may be confirmed pacifists. We may not believe that any man has the right to use violence, even as a last resort, to obtain for himself and his family basic human rights. We may believe that no help whatsoever such as food, clothes, medical and school supplies should be given to those involved, even though they themselves have not taken up arms. It is a fact though, that help to the people of whom I have written can only reach them if carried by freedom fighters.

But can we refuse to pray?

Please pray for the Christians of Angola. If you only knew these people as I do, or even a little more about them and their problems, you would not only pray, but seek to help them.

ANNUAL BAPTIST ASSEMBLY 1971

PROGRAMME OF B.M.S. MEETINGS

Saturday, 24 April

7 p.m. UNITED YOUNG PEOPLE'S RALLY, Friends' Meeting House. Introducing Project '71. Admission by special ticket only (price 20p). Apply to Young People's Department, B.M.S., 93 Gloucester Place, London, W1H 4AA.

Monday, 26 April

11 a.m. INTRODUCTORY PRAYER MEETING, Bloomsbury Central Baptist Church. Conducted by Rev. E. J. Williams.

Tuesday, 27 April

1.30 p.m. WOMEN'S ANNUAL MEETING, Westminster Chapel. Luncheon at 12.15 p.m. in the Junior Hall, Westminster Chapel.

2.45 p.m. ANNUAL MEMBERS' MEETING, Westminster Chapel. 4.45 p.m. MEDICAL TEA AND MEETING, Westminster Chapel.

Wednesday, 28 April

11.15 a.m. ANNUAL MISSIONARY SERVICE, Westminster Chapel. Preacher: Rev. John R. W. Stott, M.A.

4.30 p.m. Meeting of elected members of the Committee, Westminster Chapel.
 6.30 p.m. ANNUAL PUBLIC MEETING, Westminster Chapel. Valediction of Missionaries for Overseas.



Visiting the Churches in North India

by A. S. Clement (General Home Secretary)

T IS not surprising that Agra, capital of Uttar Pradesh in North India, attracts so many tourists. The greatest of the Moghul emperors used it as their capital and embellished it with their fabulous buildings. Everyone has heard of the surpassing beauty and grace of the Taj-Mahal, the monument erected on the bank of the River Jumna by Shah Jehan to his wife Mumtaz-i-Mahal. Almost rivalling it in exquisite design and balanced proportions is the tomb erected by his predecessor Jehangir for his father-in-law Itmud-ud-Dowlah, the faithful treasurer of his empire. The Red Fort with its mosque and palaces is full of interest for the historian and the art-lover. Not many miles away, at Sikundra, is the great mausoleum in red sandstone inlaid with white marble of Akbar the Great. And Akbar's splendid "city of victory", Fatepur Sikri, is just twenty-five miles off.

"Did he imagine that he would live for ever?" asked Pastor Samuel Koli of Upoto, Congo, as

he gazed at the enormous gateway, the spacious mosque, and the many palaces of this city which was inhabited for fifteen years only and then abandoned, to remain for ever a ruin in the wilderness. We were conducted round this ruined city by Mr. Hermon Jacob, in whose home in Agra we were guests for the week-end. Like us, he too had been a delegate at the Baptist World Alliance Congress, Tokyo.

His house is attached to the Baptist Higher Secondary School, of which he is the headmaster. Under him the school has grown in numbers and has increased its influence in the city and district. On the first morning of our stay they were celebrating the anniversary of the Independence of India. The whole school assembled in the forecourt. The national flag was hoisted, and there were speeches. Afterwards the staff gathered outside the headmaster's house for tea and light refreshments. Among those present were Mrs. Haider Ali, chariman of the governors of the School, Rev. Peter Jacob, Secretary of the Baptist Union of North India, and the parents of Hermon and Peter, Rev. Matthias and Mrs. Jacob, now in honourable retirement after long lives of service for Christ.

The next day was Sunday. Quite early in the morning we went for worship with the local Baptist church. The pastor, Rev. David Masih, a young man of considerable promise who came from the village of Mehauli De, near Gaya, a first generation Christian. I was invited to preach the sermon, Rev. Peter Jacob kindly interpreting.

Pastor Koli was asked to speak briefly about his own country and the churches there. At the end of the service we all gathered for fellowship in the church grounds, where tea was served with a special sweetmeat for which Agra is famous.

The main trunk road from Agra to Delhi follows the ancient route between the north-west frontier of India and the Bay of Bengal. There are reminders of its antiquity in stone towers built at intervals along the road by Moghul rulers as posting stations, and various ruined buildings. The ancient city of Mathura with its temples and shrines is now by-passed; as also is the walled town of Palwal.

However, we went through the town to the hospital, there to be greeted by Mrs. Peter Jacob, nursing superintendent, the two doctors and other senior staff, including Miss Mair Edwin. Although all the buildings were not in use, an essential service was being maintained, a service much appreciated by people in the villages of the district. Rev. Peter Jacob, who is acting as hospital administrator, spoke to us of the financial problem of maintaining a Christian mission hospital in North India today.

Our next stop was at Faridabad, where we were entertained to afternoon tea by Miss Sheila Finch and met the Methodist missionary who is her colleague in her work in this rapidly growing industrial and trading estate. We were able to



join a small company of worshippers in a nearby hall and, after the brief service, meet them informally as we drank coca-cola. This hall was one of four on the estate. In them Christians of various traditions come together, all members now of the united church of Faridabad. They were eager to show us new church premises in course of construction. They included not only a chapel but also two flats for members of the staff and a hostel for workers. Most of the money for the project had been supplied by Anglicans.

This particular Sunday was hardly a day of rest for us. The season was that of the monsoon, with high temperature and high humidity. By Indian custom, the car in which we travelled was filled just beyond capacity. We reached New Delhi in the early evening. Here I was impressed with the growth and development of recent years for the suburbs of the city are rapidly extending; and there was an air of prosperity.

At the Green Park Free Church a Hindustanispeaking service was in progress. The preacher was a member of parliament, a Christian from Ranchi, and his subject was Stewardship. As it was the Sunday of Independence Day Celebrations, he applied the concept to the responsibilities of Christians as citizens of the new India. Following the service there was a happy and friendly reception in the church grounds with the expected introductions and the cup of tea. Rev. Geoffrey Grose then invited us to meet the members of his Young People's Fellowship. There were twelve present that evening—all well dressed, well educated, bright and alert. They were not unlike members of the best of young people's fellowships in this country. At their pastor's suggestion they plied us with questions. Most of them were put to Pastor Koli, for there was evident interest in his country and in the churches there.

Hiramoni, a childless Santali wife, has been eagerly learning to read. She was one of 24 illiterate or semi-illiterate girls who attended a class held for a week for those from villages in the area of Balurghat, West Bengal. They learnt to read and sew. There were also lessons in hygiene and nutrition. Every spare moment was spent in learning to read. Hiramoni (left) was the star pupil and won the first prize, a Santali New Testament.

Miss Patsy Russell, who read from the new Lingala Bible when thanks were given for the publication at prayers in the Mission House.

They have waited for this Bible

by Patsy Russell B.M.S. missionary in Congo 1945–57 Mission House staff 1964–

THE new and eagerly awaited complete Lingala Bible has been published. The first consignment of 25,000 copies is ready for distribution in the Congo.

The first Gospel was published in the Lingala language in 1908. The New Testament became available in 1942, thanks mainly to the work of Dr. Malcolm Guthrie, at that time a missionary of the Society. Another B.M.S. missionary, Rev. S. J. Newbery, worked on a translation of the Psalms which was printed about 1950.

Now it is a cause for great thanksgiving that the first complete Lingala Bible has been published. Dr. John Carrington has played a major part in this important translation work, along with Dr. Sigmund Westberg of the Mission Evangelique de l'Ubangi. These men, working hundreds of miles apart, sat down and consulted with pastors, teachers, Bible-women and other Lingala-speaking Congolese, checking and re-checking tones, tonal values, words, and co-relating the Lingala spoken in different areas with missionary colleagues and others.

About a million people along the river Congo between Kinshasa and Kisangani speak Lingala and it is also in widespread use throughout the



whole Congo as a language of trade and intertribal communication; it is also the official language of the Congolese Army.

In 1961, Dr. Carrington was busy part-time on the translation of the minor prophets. Because of post-independence troubles and the rebellion which followed, all schools had to be closed and many missionaries were evacuated from their stations. Routine work was brought to a halt but, while the rebels were bent on destruction of all kinds, Dr. Carrington was spending those terrible days on his important translation work—work destined to build up and establish in the Christian faith the Congo of the future. He declared: "God has given me this time to get on with this work." He was aware of the very urgent need for God's Word to be translated into the language of the Lingala speaking peoples—the now completed work was certainly produced in troublous times.

When it was possible for missionaries to return to their stations, Dr. Carrington very often helped to get them back by acting as chauffeur. Sometimes there were unavoidable delays en route, but again the time was not wasted: John Carrington was to be seen many a time standing in the hot sun at the back of the



Dr. John Carrington at work on Biblical translation in the Congo.

lorry busily translating, translating, translating . . . using every possible minute to push on with the work. When he became more involved at the new Protestant University at Kisangani, he was known to rise at 4 a.m. and put in a good hour on his translation work before beginning his University duties.

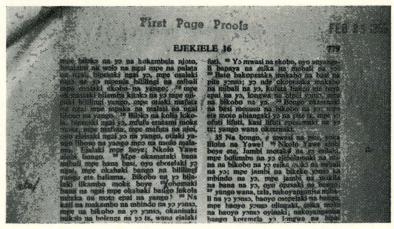
In course of conversation while Dr. Carrington was home on furlough last year, he referred to the translation into Lingala of the story of Jacob's dream—Genesis chapter 28, and particularly verses 12 and 13. A great deal of time and thought and research had gone into the translation of the phrase which reads in the Authorized Version (v. 13): "The Lord stood above it." Finally Congolese leaders and all concerned agreed that the new translation must read "Yawe atelemaki pembeni na ye"—which

means "God stood beside him". John Carrington was naturally delighted to find when the New English Bible was published, that the translation there read: "The Lord was standing beside him"!

The translation was completed in 1966 and the first proofs finally came off the press in 1968. Then began the mammoth task of proof reading in which B.M.S. missionaries, Rev. G. R. C. and Mrs. Allen, have shared.

The British and Foreign Bible Society are responsible for the production of this Lingala Bible and they have held to their purpose through a number of problems and setbacks.

The difficulty will be to satisfy the needs of all those Lingala speaking people who are desperate to possess a copy of the Bible as their very own!

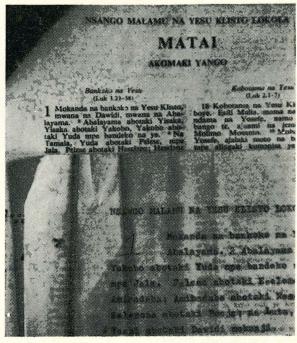


A first page proof of the Book of Ezekiel.

Some time ago we heard of an African Biblewoman in Kisangani who was very anxious to obtain a copy of the Old Testament in Lingala. She could not believe that it was not in existence! She was walking up and down, up and down, in front of the Bible shop, so disappointed. She longed to have the Scriptures in Lingala for her preaching work amongst those in prison, and in her work amongst the travellers on the river boats. Can we sense her sheer delight and thanksgiving when very soon now we hope she may hold in her hands this long coveted Book! What impetus it will bring to her preaching of the Living Word, conveying its message of new hope and new life!

Pastors, teachers and all mission personnel were urged over a year ago to place their orders early since demand for the new Bible would be so keen. The New Testament is hardly available—a fresh consignment no sooner arrives than it is exhausted—they cannot be printed quickly enough; the demand for the first complete Bible is going to be greater still, and one fears that very many will be disappointed, including many a school boy and girl so keen to learn.

The Bible Society of Congo was born just over one year ago. At its head is Monsieur Georges Vumi, a Congolese layman. We understand that control of the distribution of the Bible, which will be as fair as possible, will be in Mr. Vumi's hands. But one can well imagine the disappointed queues outside the Bible Shop whether in Kinshasa or Kisangani or elsewhere. There will be no shelves laden with Bibles—they will be sold immediately on arrival and many folk will be filled with dismay when they hear



the word, "isili"—"they're finished", come again perhaps in six months.

Do we realize how privileged we are in this country? There is not just one translation of the Bible in our own language, but so many versions that we wonder sometimes which one we shall use!

Should we remind ourselves again in this connection of those telling words of our Lord recorded in Luke's Gospel: "When a man has been given much, much will be expected of him."



(ABOVE) A photostatic copy of the revisers' original manuscript for proof reading with the printer's first copy.

(LEFT) The Rev. G. R. C. Allen and Dr. John Carrington studying proofs in Leicester while home on furlough.

Too many for the Church

A report of the Annual Conference of the Nepal Christian Fellowship.



THE summer monsoon rainy season was over. It was now the time for the great Hindu religious festival called Dasain. This gives from 10-14 days of holiday to the nation. Christians have felt that this was the best time for them to gather for their annual Conference. For ten years they have

been doing so, meeting in different towns. This time they met for six full days in the capital, Kathmandu.

On opening day, as unexpectedly large numbers arrived, it quickly became evident that the prepared location at Putali Sadak Church was too small, so the group packed up and moved over to the spacious grounds and facilities of the Girls' High School. This provided lodging and cooking facilities for those who needed them, as well as a large meeting-room.

More than one hundred Christians came from their congregations groups and scattered round the country. One young Christian Gurkha soldier home on leave in eastern Nepal travelled six days with his wife, for whom it was the first time out of her village. With them all was a sprinkling of Indian and Western Christians living and working in Nepal. It was a thrilling sight to see large crowds, up to 300, packed into the assembly hall for the evening meetings. There were trainees from the technical institute, servant girls, teachers, nurses, students, office workers, government workers, and persons in secular employ. A strong spirit of thrilling joy and love pervaded the whole crowd, from so many backgrounds and places, as they experienced



being "all one in Christ Jesus". This spirit broke out repeatedly in probably the finest Nepali hymn-singing ever heard in the country.

The daily programme began with a prayer session from 7 to 8 o'clock. Because of the numbers attending and the eagerness to share in prayer, two groups were formed after

the first day.

The church business sessions contained many very interesting items. In early sessions representatives of all the outlying places told about their home church life and experiences. These included reporting about witness, baptisms, persecutions, difficulties, answers to prayer. It meant so much to learn about other fellow-Christians and how they were faring in distant parts of the mountains and plains. This encouraged testimony, prayer and faith.

Four new officers were elected to carry on the work of the Nepal Christian Fellowship into the year ahead. The next Conference will be held in Pokhara in the fall of 1971.

Answer these questions

WHEN Bible School students from Bolobo go into the town or visit people in their homes they often face a barrage of questions. They are questions that trouble the Congolese in their search for truth.

Recently the students have had the opportunity of writing out the questions and handing them to the missionaries to be answered in class.

How the food disappears

"From whence can a man satisfy these men?" (Mark 8: 4)

The doctor's wife at Pimu must answer this question each day for 16 resident student male nurses. Manioc and greenstuff are easily found but, as we preach the necessity of eating protein so must we provide for our students. For this we rely on hunters (monkey, crocodile, antelope, boar, etc.) and fishermen coming to sell their wares at the door. The meat is cut up, skinned and put, head, guts and all, in the deepfreeze and that part of the

refrigerator not occupied by vaccines, serums, or our personal food. The refrigerator will hold meat sufficient for three days and a zinc bath live eels for three days. However, several times recently we have had intervals of more than six days without being able to buy food and so we decided to build a chicken run (it also serves for live crocodile and antelope), but such was the shortage that the students ate the chickens before they had chance to reproduce! Eventually as food supplies improved we took the opportunity of stocking up with chickens, but alas, one night they were all eaten by driver ants!

Housewives, as you queue up at the butcher's, spare a thought and a prayer for the student nurses at Pimu! (BELOW)



Here are some of the questions that Joan Collis and David Norkett have tackled. Would you like to tackle them?

Where does the spirit of a Christian go to when he dies; and where does the spirit of an unbeliever go while he awaits the judgement day?

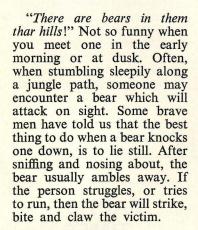
When did the black race first become black? If we are all descendants of Noah or Adam, why is there such a distinct difference between the white and black races?

If Jacob could have four wives, and Abraham two and Moses two, why cannot we have more than one wife?

As Jesus turned water into wine at the wedding in Cana, why did the early missionaries teach us that it was wrong to drink wine?

When you meet a bear

News from the hospital at Udayagiri where six B.M.S. missionaries are on the staff.



It is not unusual at this time of year to admit people with clawed scalps, torn arms and legs and broken limbs. Bear mauls quickly go septic unless dealt with immediately and such patients are usually in hospital for a long time, especially if the person is in a poor physical condition because of anaemia or malnutrition, as is so often the case.

One woman was carried many miles to a Government Primary Health Centre with a broken leg and severe bear



mauls, having lain all night in the mud and pouring rain before being found. She was too badly injured for the small P.H.C. to cope. She lay there all day, still bleeding heavily, until she was brought into our hospital, another 14 miles, in the bottom of an open lorry. She was gravely ill for weeks but is now making steady progress. Only her badly infected, broken leg is slow to heal and she will need further surgery soon, possibly amputation. She is very poor and cannot pay for her food or medicines, or care. She is being paid for by our Oxfam Samaritan Fund.

HOW SIXPENCE BECOMES £625

This month the standard rate of Income Tax has been reduced from 8/3d. to 7/9d. in the pound. As one result, the B.M.S. will suffer because Tax recovered under Deed of Covenant will be proportionately less.

The Society receives annually under Covenant £9,000. The Tax recovered in addition to this sum is £6,319, making a total of £15,319. With the reduction of the standard rate,

the Society will only be able to recover £5,694, thereby sustaining a loss of £625.

If this loss is to be made good the Society requires immediately further gifts under Deed of Covenant totalling £383. If the whole £625 is to be recouped as tax recovered then a further £1,000 given under covenant is required.

Any supporters of the Society who are interested in giving under Covenant to the Society so that their gift is automatically increased through Tax recovered, may write now for further information to the General Home Secretary, B.M.S., 93 Gloucester Place, London, W1H 4AA.

Book Review

Go into All the World

D. H. Southgate.

Published by Regency Press. 30p

THIS book, written in the form of a diary, in succinct and well chosen phrases, with often a touch of humour, gives a true and unexaggerated description of people and experiences the young missionary encounters in her early years

on the mission field.

Within the scope of 95 pages, a wealth of information is given that will prove invaluable to the would-be missionary. This information is presented through the unfolding story of the lives of those to whom the young missionary is introduced, both Christian and high caste Hindus, in the mission station and surrounding villages.

In her contacts with these people as she becomes involved in situations, sometimes fraught with danger, she, and incidentally the reader too, learns not necessarily more about Hinduism but how it is worked out in people's lives and how strong a hold it has over its

adherents.

She learns too of the problems the younger churches have to face, living in a non-Christian environment, and of the need for strong Christian leadership and local supervision.

One must remember that the situation dates back to 20 or more years ago, and it is hoped that today no young missionary will be told by her senior colleague to go and take over certain villages and make them

Background Prayer

This material is linked with the B.M.S. Prayer Guide for 1971.

IT is now nearly five months since the cyclone devastated the off-shore islands, East Pakistan. The plains between the coast and the hills were also desolation scenes of destruction.

With amazing resilience the people have started life again, building new shelters with wood and material salvaged from

their former homes.

The point our missionaries make is that so many have to live in poverty and hunger permanently, and will continue to do so unless there is a steady growing measure of support over a long period of time.

We remember our mission-

aries who seek to give this support. We pray especially for another doctor for the hospital at Chandraghona.

News from Dacca is that Bibhuranjan Haldar began as minister of the Dacca (Bengali) church in February and the International Church looks forward to a minister from the U.S.A.

From East to West the B.M.S. is still at work. The Rev. M. J. and Mrs. Woosley have now left Jamaica to work in the Turks Islands with the Jamaica B.M.S. They renew a link with Turks Islands dating back to 1833 when B.M.S. missionaries began work there.

The Rev. William Porch writes about young people of Jamaica in the current issue of the Quest, which can be obtained from Mission House.

For the last week of April we remember the London Assembly and pray that through the great gatherings of the Society many will be challenged to offer more for the service of Jesus Christ overseas.

hers! This particular young missionary was saved from the dangers of such advice by the wiser counsel which gave her the opportunity of touring round India and getting a bird's eve view of missionary work as a whole, finishing by attending an International Conference in India.

Throughout India, she saw the Church in action: she was given the vision of "the Kingdom without frontiers"; and finally came to see that the mission station where she worked was "a cell in a great honeycomb of cells that is spread all over the earth".

> Irene West, B.M.S. missionary 1933-65.

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Missionary Record

Departures

14 January. Miss W. Hadden and Miss D. West for Yakusu, Congo Republic.

19 January. Rev. A. T. and Mrs. MacNeill and family for Kinshasa, Congo Republic.

20 January. Rev. A. A. and Mrs. Boorne and family for Recife, Brazil.

24 January. Mr. and Mrs. J. H. West and family for Mt. Hermon School, Darjeeling, India.

26 January. Miss B. R. McLean for Kathmandu, Nepal.

4 February. Rev. M. L. R. and Mrs. Wotton and family for Curitiba, Brazil.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (Up to 31 January 1971.)

		LEG	ACIES				
December					£	S.	d.
Miss C. M. Whitty				 	 10	0	0
January							-
Mrs. P. M. Broadway	(Med	ical)		 	 50	0	0
Miss M. Carter				 	 900	0	0
Mr. G. Clarke				 	 1,677	15	7
Miss F. A. Cole				 	 300	0	0
Mr. F. C. Digby				 	 50	0	0
Miss A. Long		• • •		 	 500	0	0
Miss C. L. Lonergan				 	 10	0	0
Mr. A. W. Ritchie's T.	rust			 	 900	0	0
Mrs. A. M. Sibley				 	 25	0	0
Miss G. H. Whyatt				 	 113	18	10
Mrs. F. L. Wood				 	 101	12	0

Deaths

- 16 January. Rev. Herbert Dennis Northfield, M.A., aged 74, in hospital. B.M.S. India (now East Pakistan) Mission, 1923-1945.
- 19 January. Rev. William Ernest French, B.Sc., aged 84, in Portsmouth, B.M.S. India and East Pakistan Missions, 1911-1950.

General: Anon., £2; Anon., £1; Anon., £5; E.A.D., £3 5s.; R.C., £10; J.S.M.M., £70; E.M.R., £1; Anon., £15; Anon., £2 10s.; Anon., G. & K.S., £75; E.W., £1; R.P.C., £7 10s.

Medical: Anon., £10; Anon., Folkestone, £5.

Birthday Scheme: Anon., 10s.

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November 8th-27th, 1971

Conductor: Rev. E. G. T. Madge, B.A., B.D.

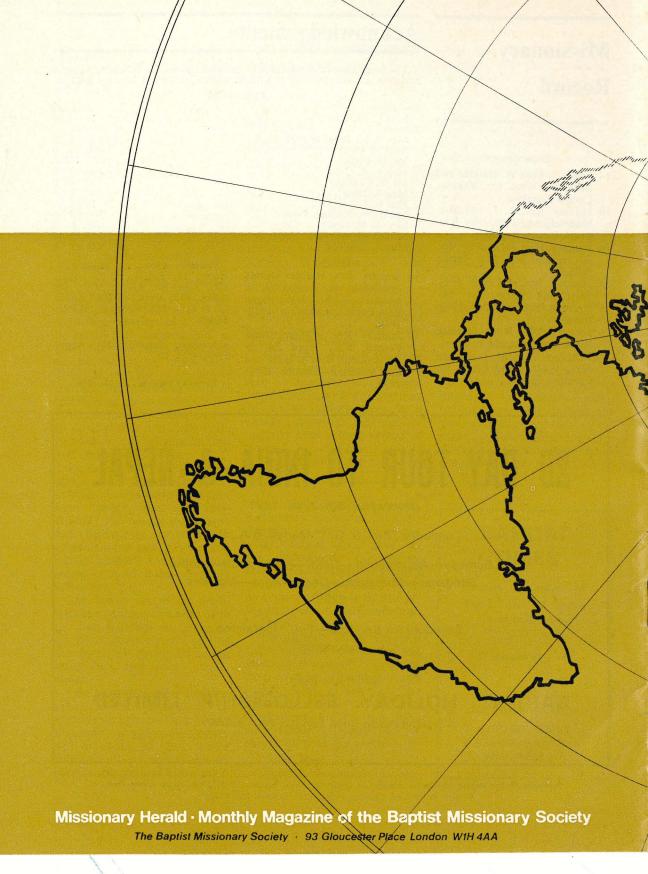
Bombay—Aurangabad—Delhi—Kathmandu—Jaipur Sanganer—Bharatpur—Deeg—Agra—Mathura £298

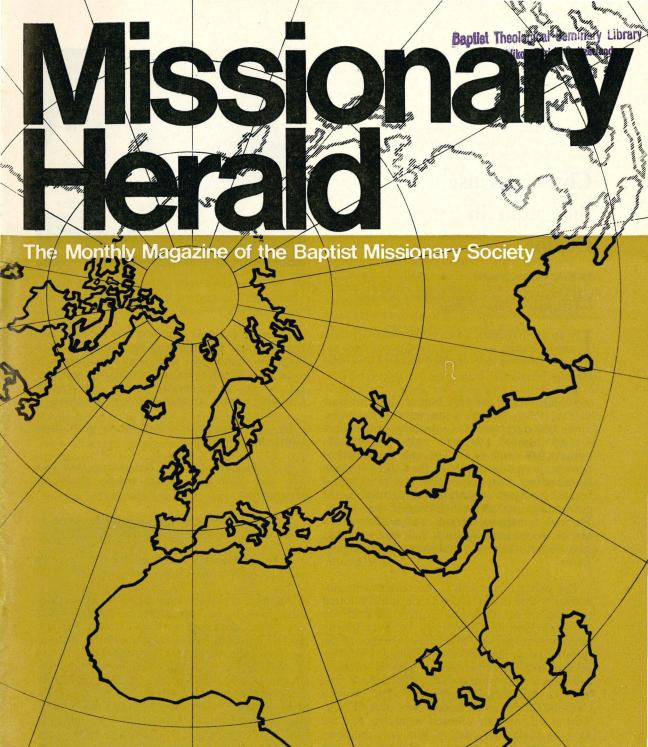
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May 1971

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The Rev. E. Sutton Smith with a Methodist member of the Radio Club.

(Below, right): More members of the Club before a monthly rehearsal.



Christians use the radio in Ceylon

by Eric Sutton Smith

B.M.S. Missionary in Ceylon, formerly in China and Chaplain at Eltham College.

IN an age like ours, when every effective means must be used to present the Gospel, how far is it possible to use radio in Ceylon for that purpose?

Sound radio is the only broadcasting medium in the island. There is no television service. Some time ago there was a promise of television for educational purposes only, but so far nothing has come of it. The only broadcasting agency allowed in Ceylon is the C.B.C. (Ceylon Broadcasting Corporation). A few years ago it became a private corporation recognized by the government, and as far as I know that is still so. There is a national service and a commercial service. As we have Radio 1, 2, 3, and 4, so they have three channels, Sinhalese, English, and Tamil.

The policy of the C.B.C. on religious broad-casting is that each religion in Ceylon is allotted time on the air according to its numerical size in the population. Christianity, being a minority faith, does not get very much time. On each of the three language channels the Protestant Churches get two half-hours per month, plus seven daily five-minute programmes called "Thought for the day", a devotional programme. The Roman Catholic Church has a similar allocation of time. That is all the time allowed regularly, and we have to make the best of this very precious opportunity. For Christmas, Holy Week, and Easter, extra time is also given for Christian broadcasts.

In order to make the best use of their two thirty-minute programmes per month in each language channel, the Protestant Churches have appointed Mr. Kenneth Lanerolle as organizer. He is an ex-headmaster of a well-known Christian school, an alert and very able man.

By and large there are three aims in these Christian programmes.

- 1. To build up Ceylon Christians in their own life and faith: in other words, devotional programmes.
- 2. To present the Gospel to non-Christians: in other words, evangelistic programmes.
- 3. To challenge all, Christian and non-Christian alike, in other words, feature programmes.

As there is so little time available, these three aims have to be very carefully balanced. The devotional need is a very real one in Ceylon. Some Christians live in remote country districts far from a church, and the devotional programme is something to which they look forward eagerly. They would like each of the half-hour programmes to be of this sort, a short service, with hymns, prayers and an address. Unfortunately, only one programme per month is of this kind. The other two purposes have to be fulfilled, to present the faith to others and to challenge. There is one group in the English channel that try to specialize in this.

RADIO CLUB

A few years ago a Ceylonese Presbyterian minister thought it would be good if talented Christians of different denominations formed a club to produce regularly a monthly programme. Their object was not so much to produce devotional programmes as to present the Christian faith and to challenge. They also try to train suitable and talented Christians and to raise the standard of Christian broadcasting to something much nearer professional level. This is very important. Obviously the image of the Gospel to the listener will depend a great deal on how "finished" a presentation he hears. It is true that the Holy Spirit can use a poorly presented programme which is put across by people who are doing their best. But we should never be satisfied with that kind of thing. We owe it to our Lord to present as "finished" a programme as possible. Radio Club has always tried to do this.

They meet monthly to look at the script prepared for the month, and alter it to a form they think more suitable. Then they rehearse it as carefully as they can. The following evening they go to Broadcasting House to record it. I was asked to be leader of the Club for the year preceding my present furlough and found it a very stimulating experience. I was also very impressed by the opportunity which it affords. Every month for the past four years they have produced their thirty-minute Christian programme. Opinions on this have varied, but



without doubt some of them have been of a high standard and have presented a live Christian challenge.

CO-OPERATION IN BROADCASTING

In the B.B.C. both Protestant and Catholic are expected to co-operate in the planning of religious programmes. This is now becoming a fact in Ceylon also. With so little time on the air available, and to avoid repetition of the same kind of programme, Protestants and Romans consult each other and do a certain amount of planning together. Also, it is essential that talented Christians should be trained to become competent broadcasters. Last year a very effective two-day course was arranged at Aquinas College in Colombo. They have excellent radio equipment there and Christians interested in broadcasting were taught how to make the best use of it. Of those attending about half were Protestant and half Roman.

BACK-TO-THE-BIBLE BROADCASTS

This organization does a wonderful piece of evangelistic work all over the world. One of their studios is in Colombo, where daily programmes are prepared and taped in the three languages of Ceylon. These are sent to the Philippines, where they are beamed back to Ceylon on a suitable wavelength. They have a very large listening public including a great many non-Christians. One who used to broadcast regularly in the Sinhalese language was a Baptist minister and a tried evangelist, Rev. T. A. de Silva, who died in old age two years ago. Some of you may remember him on his visit to England just before the outbreak of the Second World War.

In conjunction with these broadcasts, Backto-the-Bible also run a Bible correspondence course which is followed by all sorts of people, non-Christians included. People take these courses for differing reasons. But whatever their motive, it is the Bible that they are reading, God's sharp two-edged sword. They may be trying to discover its weakness and falsehood, but may end up convicted by it in spite of themselves.

Please pray for all those responsible for Christian broadcasts in Ceylon, that through them the Gospel may penetrate into all the homes of our island people.



Missionary families with the B.M.S. in Brazil

Back row (left to right): Brian Taylor, Richard Plampin (American colleague), Yvonne Pullin, Derek Punchard, John Clark, Christopher Vaughan (in tree), Eric Westwood, David Doonan, Frank Vaughan, Samuel Ferreira, Helen Watson, John Doonan (in tree), Angela Parish, Charmian Martin, David Martin, John Pullin with Elizabeth and Nigel, Avelino Ferreira.

On seat (left to right): Joanna Punchard with Susan, Norma Clark with Nicola, Jean Westwood with Helen and David (standing), Doris Doonan with Margaret, Jennifer Taylor with Jeremy, Ana Ferreira.

On the ground (left to right): John and Ruth Punchard, and Dorothy Vaughan with Judy and Ann. Missing from this photo are the Rev. R. M. and Mrs. Deller and family, who were home on furlough, and the Rev. M. and Mrs. Wotton and family, recently arrived in Brazil.

Families suffer from burns in India

Winter in the Kond Hills is just about over. After a long and heavy monsoon last year, it was exceptionally cold. In the early morning and after sunset, the chill air penetrates the few, thin clothes worn by the Kui people. They huddle around small, open fires burning on the floor of their windowless, mud and thatch houses, the doors shut for warmth, while smoke filters

out through the roof. Sometimes they carry round with them an old, broken clay pot filled with hot ashes, to keep them warm. Babies and toddlers crawl near to feel the warmth.

In hospital we have patients in all the wards, men, women, and children, all suffering from burns of varying degrees and severity. Babies roll into these open fires, children trip and fall in, adults crouching over the flames find their clothes catching fire.

In one week, two toddlers admitted with severe burns,

died. Another older boy died a few days ago. There are several adults suffering from severe body burns needing much care and attention. Here we have no ambulances to rush patients to hospital. There are no intensive care units, no special equipment. Many a severely shocked and burnt patient has to lie all night at home until daybreak, when villagers will carry him to hospital in a bamboo cot. Sometimes they walk many miles. Sometimes by the time the patient is brought in, his burns covered with ink or other village medicine, it is too late.

Is the Christian Mission Hospital still needed?

Betty Marsh, B.M.S. doctor at Berhampur, India, writes about the work and needs of the hospital.

In these days of rapid advance, when the Indian government is training large numbers of doctors, nurses, and paramedical workers, why do we still need to be there? What can we do that the government cannot? I think the answer to this is in two parts: firstly, the existence of great physical need which the government alone cannot yet meet (at present over 50 per cent of all hospitals in India are Christian hospitals) and secondly, the need of the people for spiritual as well as physical healing.

The Hindu, with his fatalistic attitude to life, requires as much as ever the message of the love of God for him as proclaimed by Jesus Christ so that he too may know Him and the peace and hope this brings.

One method of demonstrating this love is by the care and service of a Christian hospital. Many patients come to our hospital rather than attend the other hospitals in our town, because of this care which they receive as individual human beings, not just as patients with some disease.

In Berhampur there are now three hospitals: the Government Hospital (which became a Medical College and Hospital about 1963) and



our hospital, which have both been in existence for over sixty years, and the Red Cross Maternity Hospital, which is eight years old. Between us we have about 500 beds, though this number will be increased slightly when the new Medical College Hospital building is completed.

As a result of the sparsity of hospitals people come to us not only from Berhampur town but also from villages up to forty miles away. Despite the emphasis these days on family planning, the population is still increasing rapidly, that of Berhampur itself being over 100,000 now. In addition to the rising population requiring an increase in medical services, the people are becoming more hospital-minded and many now attend for preventive care or for the treatment of minor complaints, as is shown by the 1,300 women who attend our Antenatal Clinic each year and by the numbers who are admitted for normal delivery (about two-thirds of the 1,300 or so admitted). This total delivery figure is an increase of over fifty per cent during the past ten years, with an increase of the same proportion also being recorded by our three hospitals combined. From all this you can see that there is still plenty of work for us all and thus, even on the physical level only, a need for us to meet for many years to come.

Having established that there is still a demand for our hospital, what of its needs to undertake this work?

First, staff: A hospital such as ours with 142 beds in four wards (surgical, medical, and two maternity) plus seven private wards, two labour ward blocks, operating theatre, out-patient department, district Public Health clinic, and Nurses' Training School, plus X-ray Department, Pathological Laboratory, and Pharmacy, really requires, as a minimum, the following staff:

Doctors—3 with experience (including Medical Superintendent), or 2 with experience and two recently qualified.

Nurses—1 Matron, 2 Sister Tutors, 1-2 Public Health Nurses, 10-12 Ward Sisters and/or Senior Staff Nurses, 10-12 Junior Staff Nurses.

Paramedical Staff—2 Laboratory Technicians, Pharmacist, Radiographer, Business Manager, and 2-3 clerks.

On the nursing side our junior staff nurses number 6-16, depending on the number of students (totalling 40-45 in the school at any one time, doing the three-year general nursing and six months midwifery course for the government examinations) who qualify at any one time. Apart from these we have only four trained staff, which is grossly inadequate.

On the paramedical side we are without a

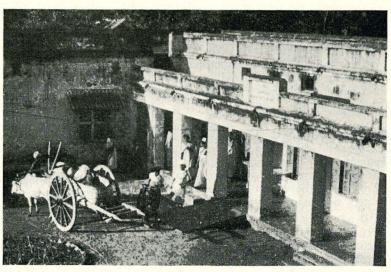
business manager (extra office work falls on the medical superintendent) and a radiographer (so the X-ray department is not functioning—both a waste of equipment and a loss of income).

Only three members of staff are non-Indians and only two, the house surgeons, are non-Christians.

Apart from the necessity of having more staff, especially nursing sisters, we urgently need to find national staff to fill all the senior posts in the hospital. In India, in its present nationalisite phase, it is much better to have Indian Medical and Nursing Superintendents, etc., rather than foreign ones, any foreigner present taking his/her place as a junior rather than superior colleague.

We already have Mrs. Renubala Patnaik, an Indian, as our Matron, and have been looking for some years, so far without success, for an Indian doctor to become Medical Superintendent. One of the main contributions we have been able to make to the women of the area through the years, and are still rendering today, is that of a hospital only for women (and their children) with a clinical staff made up entirely of women. Hence we have been looking for a suitable Christian lady to become Medical Superintendent, a much more difficult task than finding a suitable man!

Despite our desire for an Indian Medical Superintendent, and the added B.M.S. policy of Indians filling all vacancies occurring when



A village ambulance arrives at Berhampur Hospital with a maternity patient.

foreign missionary staff leave, I am returning to India now in expectation of taking over this post from Dr. Pears. We shall, of course, continue our search for a national superintendent, but someone must hold the post until one is found! At present we have one experienced Indian doctor, but she is only with us for a year or two, on a temporary basis, and is also nearing retiring age, so is not willing to take on this post, nor any of the administrative responsibility it involves.

As noted above, both our young doctors are non-Christians. We are not happy about this, but feel it is worse for the Christian witness of the hospital when we are so short-staffed that we become over-tired and irritable than it is to have non-Christians in temporary, junior posts such as these. At present there are large numbers of young doctors seeking employment for 6-18 months after registration and before they can obtain a government post, so we can choose those who are best qualified and most sympathetic to our ideals: a Christian applicant would, of course, be given preference.

Now, to turn to finances. Our hospital has been solvent until the last two years, but largely due to our shortage of staff. If we employ more staff, how are we to pay them? At present nearly two-thirds of our yearly income is derived from the fees paid by patients—the fees of the private patients helping to subsidize the poorer patients. Nearly half the remainder of our income for the past five years has in theory come from Indian Government grants for Nursing Training. The failure of this grant to materialize during the last two years has been the cause of insolvency. The balance of our income comes from the B.M.S., two-fifths through the Church Council in India, and three-fifths as the salaries of missionaries. Thus one "use" of missionaries is as "free" staff, as far as the hospital budget is concerned. A national replacement has to have her salary found from hospital funds (though there is a possibility now that B.M.S. might help to meet the salary of such a replacement, for a few years).

So, how do we raise more funds? B.M.S. has no more to supply, and foreign money for such work may, in the not so distant future, be unacceptable to the Indian Government. The Indian Church, who comprise only 1-2 per cent of the population of India, is not very well off financially, so can it take on full responsibility

for such work? Most of the patients we treat are very poor and are thus unable to afford higher fees (my impression is that, even now, there is a yearly increase in the proportion of patients who are unable to pay the full cost of treatment). There is no easy answer to this problem, and so far we have not come anywhere near solving it.

What of our "other" needs? Perhaps needs is not quite the right word here, except as it implies a need to see into the future! What is the future of our hospital? What contribution has it to offer (other than those already mentioned)? One of these is the training of *Christian* nurses. Most of our student nurses are from the Christian community and the remainder have usually had close contact with Christianity, e.g., having attended a Christian school. Before they leave us after having completed their three-and-a-half year course and at least one year of contract service as a staff nurse, we strive to bring each of them to a full knowledge of Christ as her personal Saviour, so that they go out to serve and witness to their fellow Indians.

In November last year the Church of North India (C.N.I.) came into being. Along with Methodists, Presbyterians and others, the Baptist churches in the "B.M.S. area" of Orissa (under the old divisions of Comity of Missions) became members of the C.N.I. Each of these Baptist churches, being an autonomous church able to choose for itself, decided to join this United Church, feeling that, in a mainly non-Christian land, and a land where the government only recognizes two types of Christian—Catholic and Protestant-it was better for the various groups to amalgamate and give a united witness rather than a divided one. Where this will lead us as a church, or what, if any, changes it will make in the hospital we do not yet know, but we feel that the decision to unite was God's will for us at this time. We know that if we trust Him always He will continue to direct us in the way He would have us go. Please think of us and pray for us in these days of change that His will may be made clear to us and that we may be ready to follow, however difficult the way may be.

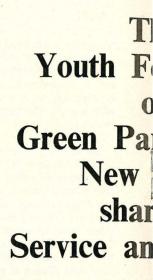


ENCORE! A young performer, a blind boy, is given a clap by visitors from Green Park Church at the time of Christmas gift distribution at the local T.B. Hospital, Delhi.



DANGER—ARTIST AT WORK!

Spread around are cups and pots, and in the middle one of the Green Park Youth Fellowship members is hard at work on a Boutique project—in aid of Y.F. funds. (Green Park Church, New Delhi).





READY—FOR WHAT? This groundary afternoon Bible Club. Li activity, though not the pond by and serve together.

The Green Park Church owes B.M.S. missionaries. The pastorat dists. The Baptist minister is the R who took these photos of his your

ellowship f rk Church Delhi e in d Worship



oup of young people attend the yely and ready to dive into any which they stand, they worship

nuch to the vision and work of is now shared with the Methoev. Geoffrey Grose of the B.M.S., g people.



GOOD NEWS FOR MODERN MAN Young people in New Delhi join for a day's Retreat, learning how religion and living, faith and employment are all part of the same bundle.

(Green Park Youth Fellowship, New Delhi)

INDIAN ADVANTAGE

Except during monsoon days there is rarely rain. Programmes can be planned for the open air—picnics—talk-overs—sing-songs—and otheryouth happenings.

(Green Park Church Youth Fellowship, New Delhi)



The Middle School Cricket XI at Mount Hermon with Mr. J. H. West.



"Not for school, but for life, we learn"

by John West

INDIA is a land of contrasts—political, economic and geographical. Typically, India is thought of as a tropical country, its sunshine spoiled only by the few months of monsoon rain. But maybe some of you have heard of the hill stations of India, the places of cool retreat to which at one time the wives of British Army officers and other fortunates retired when summer was at its height on the plains of India. It was in this context that Darjeeling acquired its name as the "Queen of the Hill Stations", and it is in Darjeeling that my wife and I are privileged to represent the B.M.S. on the staff of Mount Hermon School.

Darjeeling is just over 600 miles to the north of Calcutta in the northern part of the state of West Bengal. It nestles in the foothills of the Himalayas, some 6,500 feet above sea-level; 40 miles north of the town are massive Himalayan peaks which include Kanchenjunga at just over 28,000 feet, the third highest mountain in the world. Without any particular bias, it is probably true to say that Darjeeling is one of the most beautiful places in the world.

Mount Hermon School was established in 1895. It is a boarding and day school for boys and girls, of whom there are about 420 at present. The running of the school is in the hands of a a managing committee representing affiliated churches and missions. Affiliation is granted to those churches and missions making contributions to the school finances.

The Baptist Missionary Society, through the Council of Baptist Churches in North India, supports the school. Since 1962 the support has been in terms of providing a member of staff and paying the salary of that member of staff. Our predecessors were the Rev. Jack and Mrs. Wilde and we followed them at the end of 1966, joining an all-Christian staff drawn from India, New Zealand, Australia, and the United Kingdom.

The majority of students are from India—all points north, south, east, and west, but many other countries are represented—New Zealand, Australia, Thailand, Singapore, Malaysia, Burma, Ceylon, Bhutan, Sikkim, Nepal, Tibet, China, Kenya, Czechoslovakia, Germany, United Kingdom, Canada, United States of America. This diversity of nationality is paralleled by a variety of religious creeds—Hindu, Muslim, Buddhist, Sikh, Parsee, Christian, and there are those without any particular faith.

The school admits students from five years of age, when they enter the kindergarten class. After this there are classes 1–11, so that our school-leaving age is about 17. The courses of study lead

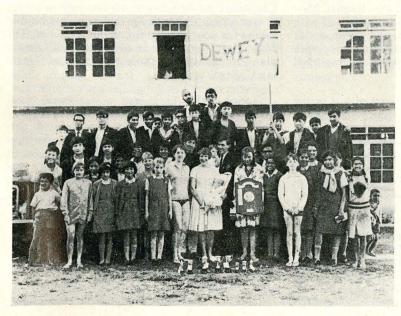
to the Indian School Certificate examination which is taken at the end of class 11. This is arranged by the University of Cambridge Local Examinations Syndicate, in co-operation with the Council for the Indian School Certificate in New Delhi. Credit passes in the Indian School Certificate are fully recognized as G.C.E. "O" level passes. The school also offers for suitable candidates courses for the Cambridge High School Certificate. Passes in the Higher School Certificate are recognized as G.C.E. "A" level passes.

My work has been mainly in the Senior School (classes 7-11). Classes 7 and 8 are regarded as preparatory to the India School Certificate courses which begin in class 9. During these two years the following subjects are taught: English Language and Literature, Scripture, Mathematics, Science, Music, Art and Craft, History, Geography, Physical Education, Domestic Science for the girls, and two other languages. During the class 8 year, students and parents must decide, in consultation with the school staff, the course of subjects to be followed for the Indian School Certificate. All students take English Language, Bible Knowledge, and a second language, and a choice is made between Humanities and Science subjects. The school seeks to maintain the highest academic standards without losing sight of the fact that each child is an individual, and that not all students are capable of the same academic achievement.

In the Senior School, I have had a variety of teaching jobs, although they have all been connected with Science-Chemistry, Physics, Mathematics and Biology. I see this as a vital engagement in today's world, an expression of our total Christian commitment to the concerns of the whole world. The Christian Gospel is concerned to make men whole, and we could also think of education itself as having the same aim—equipping a child for its life.

Unfortunately, education by itself is not sufficient. There has in the past been an overoptimistic assessment of the place of education in society. It has been suggested that when people have been educated the ills of society disappear. That this has not happened is manifestly clear and this is because education in general concerns itself only with two facets of a man's make-up—his body and mind. I know, and you know, that man is complex, but we can for simplicity consider him as possessing body, mind, and spirit. It is Christian education which thinks in terms of the whole man and seeks to bring about that change in life described so graphically as a new birth.

I have developed this thought because of its particular relevance to the work we seek to do at Mount Hermon School. The school motto indicates the basic position. Rendered in English, it says: "Not for school, but for life, we learn".



Triumphant members of Dewey House at Mount Hermon School hold their swimming shield.



Rev. J. O. Wilde, formerly with the B.M.S. at Mount Hermon School, teaching music.

Then in the school prospectus we read: "The purpose of this school above everything else is the worship and service of God carried over from the chapel into all departments of the common life. The school seeks to prepare a student not merely to pass examinations or enter a profession, but also to go out into the world equipped in body, mind and spirit to lead a full and useful life, satisfying to oneself and of true value to the community and country, to man and to God."

We can certainly say that the Baptist Missionary Society has always concerned itself with the whole man—body, mind, and spirit, and I see our work in Darjeeling as being in line with the concept of missionary activity as developed by the B.M.S.

We can consider how this worked out in the life of one boy. Prabir can certainly be said to have been equipped in body—a worthwhile opening bat in the 1st XI, a good footballer, and hockey player. In mind—he had achieved adequate results in his school certificate examination and was the equivalent of school captain. He also, under the guidance of Rev. Jack Wilde, learned to play the violin. As to his spiritual state, he was a Hindu of the warrior caste—the second highest caste. But during his final term, he was converted. His parents had wanted him to go on to University, but Prabir saw in his call a commitment to service, a work for others carried on through the medium of education. This brought him into conflict with his parents in the early days of his faith, but he remained firm and went to Teacher Training College. After two years, with his training complete, he returned to Mount Hermon School as a member of staff. He has been a valuable member of the varied team dedicated to bringing the light of the Gospel to our international community. Now it is Prabir who is concerned with the teaching of the violin.

This, then, is a little of the challenge of Mount Hermon School. As a gathered community of Christians we are aware of the way in which prayer accomplishes things and so we are bold in asking for your prayers for all our activities. The Managing Committee is concerned with future plans, in particular a projected Teachers' Training College.

During 1970, there was a baptismal class. Those who attended are going to find the way hard, especially those who were refused permission by parents to be baptized and who have now had to go home to face these antagonistic parents. Prayer is powerful. It is the only way we can reach out across time and space to express our loving concern for those in another part of the world. Let us expect great things in our prayers.

Every day is different

by Diane Woosley

Since writing this article the Rev. M. and Mrs. Woosley have left Jamaica to help the Baptist Church in the Turks Islands.

HAVE been very fortunate in having a wide sphere of service. I feel the church is not properly alive if she is not working in the local community. Indeed, one of the aims of our local branch of the Jamaica Baptist Women's Federation is to be seen and felt in the local community. With this in mind we organize a Christmas Tree every year and the proceeds from this (material and monetary) are given to those in need. When we go as a group to visit the sick we do not only visit members, but take some small gifts, such as eggs, oranges, or canned milk. The branch has a wide range of activities, from devotions to socials, or from lectures to do-it-yourself meetings. Indeed, a favourite is "talent evening", when everyone is expected to, and does, take part, either singing, reciting, or sharing a thought occasionally even telling jokes. Once a lady who said her talent was baking, made a cake for us to share.

Apart from the time we spent in England on furlough, I have been President of this meeting. We hold our meetings in the evenings twice a month, and my main problem is getting the ladies out so we can start our meetings on time. You can be sure that after a start has been made people will be coming in for the next half-hour or so! Apart from my own women's meetings I am the Parish representative and available to all the other groups in the Parish. Our aim is one group in every church. So far I have ten groups and three churches without, though I think some groups are not functioning as they ought. I do

not have time to go to each group as I would like but try not to turn down an invitation.

Then, concerning the J.B.W.F., I have been on the Executive Committee some four years now and for the last two years served as Assistant Secretary, obviously leaving something to be desired as at a recent meeting that I was unable to attend, after a struggle with the minutes, it was suggested that they should be typewritten in future! Three of us recently undertook to produce some programme material in book form; we also included some general information regarding meetings and this was finally put together as the beginning of a series. The effect this had on the meetings is hard to assess at present. We have had several sessions of instruction in the correct use of this book and because of this another job came my way, that of organizing a regional conference for three parishes (the English equivalent of parishes would be counties). It was quite hard work but we all enjoyed the day and learnt a lot.

Nurse, parson's wife and cook

In my own church I have in the past taught in the Sunday School, but not at present. I am expected to do all the entertaining of visiting preachers, etc. This at times can be very tiring, but also very enjoyable. Imagine having your house taken over by four (or sometimes more) students conducting Vacation Bible School, or ministers taking evangelistic services! We really enjoy the fellowship and are pleased that the children can learn to be at ease in entertaining strangers.

As I was trained as a nurse and the local hospital is short of staff I have offered my services on a sessional basis. I feel that with three small children my responsibility is first to be a good mother, and I therefore arrange that I can be free to be with them when they return from school (and school here ends at 1 p.m.). At present I am doing two or three nights a week. I find this hospital work both frustrating and rewarding. The former because we never have the right or enough drugs, equipment, etc., and the latter because the patients are so grateful for any help you can give them. This leads to an interesting situation in the district where we live, because half the community know me as "Nurse" and the other half as "Parson's wife"!

In my spare time between being a wife, mother, and a nurse, I also serve on various committees in the local community. At present I am chairman of the Library Committee. We are trying to build a new library, but funds are not easy to raise in Oracabessa at present as the Port has been closed since September 1969, putting 600 people out of work with no other jobs available in this area. Prior to this, one-third of all the bananas shipped from Jamaica to the United Kingdom came from this Port. There is little opportunity for education after the age of 15, and so the Library, with the help of the Extra-Mural Department of the West Indies, is putting on quarterly lectures for both educative and entertainment purposes.

Various jobs fall my way and so far the most interesting and unusual ones have been icing a wedding cake, making and decorating birthday cakes, decorating the church for weddings, and once even being Matron of Honour and official photographer!

Enjoyment in variety

Since September 1969 we have started a commercial school in our Christian Education Centre, which we erected two years ago adjoining the church. This is meeting a real need for training young girls who would otherwise have to go to Kingston. The biggest drawback to this is that their background in both English and Mathematics is somewhat scanty, particularly English, as patois is spoken in most homes here in the country and to get them to think and write good English is very hard. We are awaiting some results from Pitmans. They are all very hopeful; I am not so confident! Much as I enjoy teaching dictation, spelling, and comprehension, the finer aspects of the language involve considerable homework for me.

I am also called at various times to attend other committee meetings and efforts in connection with these meetings; these include work with the Family Planning Association of Jamaica, who are very active in trying to reduce the ever spiralling birth-rate. At the present moment about 74 per cent of the babies born are illegitimate, so you can see how needful it is for the churches to give direction along this line, and the Child Welfare Clinic, which in our district has only two clinics a month, an ante-natal clinic and a children's clinic. Here the children are

vaccinated and immunized and the stress at both clinics is on preventive medicine by teaching the mothers what they must eat and what and how to prepare food for their children. From my experience at the hospital I know how necessary this is as I have seen so many malnourished children; not only that, some come in two or three times before reaching 18 months, in spite of the instructions given them when the child goes home again. Too often a child aged one year is not able to sit up and only after months of treatment begins to put on some weight, sometimes they are brought in too late for us to help them.

In case you should think that with all these various activities, all work and no play makes Jack a dull boy, I must remind you that Jamaica has a beautiful climate and beautiful beaches and we take our relaxation on these or else enjoy a game of tennis on some of the finest grass courts on the island.

It would be very difficult for me to give you a typical day in my life—every day is different, with so many diverse activities, but without doubt, the most enjoyable part of my work is among the women of the Baptist Churches in Jamaica.

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Background to Prayer

WE remember in prayer the newly elected government of India.

Miss Knapman returned to Calcutta in March, after furlough in this country. Mr. and Mrs. Nullis did not return to India to the work at the Mission Press. An Indian has now been appointed as Superintendent of the Press.

It is anticipated that the work in Balurghat and district will continue without resident missionaries. We will still be able to share in the work there, as in South Mizo, by our prayers and by funds that are made available.

For the last week of this month we concentrate on the life and work of the churches at Bolobo and Lukolela in the Middle River Region of the Congo. Dr. McCullough and his family leave for furlough. The need for a doctor now becomes vital.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (Up to 28 February 1971.)

Agriculture: Anon., £5.

LEGACIES

February Mrs. S. A. Jones, Peterborough £50.00

Missionary Record

Departures

- 15 February. Miss G. J. McKenzie for Ngombe Lutete, and Mr. S. L. Kent for Upoto, Congo Republic.
- Kent for Upoto, Congo Republic. 22 February. Miss J. Morrison, for study in Brussels, Belgium.

Arrivals

- 22 February. Miss O. M. Rowett, from Balurghat, India.
- 25 February. Miss M. A. Smith, from Ludhiana, India.

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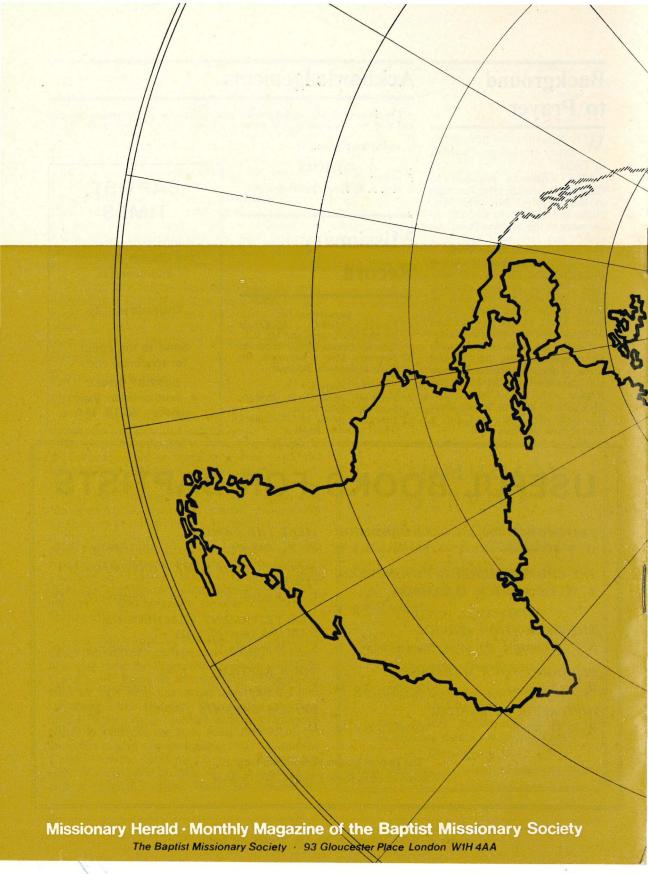
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June 1971

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The old buildings of Bolobo Hospital.

BOLOBO HOSPITAL

The Continuing Opportunity

A BOUT five years ago our Society undertook to rebuild the old hospital at Bolobo. Now the first phase of this programme has been completed at the cost of over thirty thousand pounds, largely from the Medical Appeal Fund. To coincide with the opening we, the staff at Bolobo, present a series of articles, in this and next month's Herald, redefining our rôle and our opportunities in this independent, developing country in the seventies.

First, Marjorie Webber, our most senior Bolobo missionary sister, will give a brief historical survey; then Lyn Collis, engineer, will describe the building project. Two letters from Congolese members of staff and a plan of the hospital follow. Joan Parker, sister in charge of the Nursing School, outlines the teaching programme, and Sister Margaret Parker writes about Public Health. In July Christine Knightley, who is our first pharmacist and a recent arrival, writes the fifth article about Medical Ancillaries. Article number six is written by a Congolese, Emanuel Tutondo, who was part-time hospital evangelist while studying at the Bolobo Bible School last year. The Medical Director, Bernard McCullough, draws the picture together and emphasises the urgent need for more doctors.

We have written both for the layman and the expert. When you are in possession of the facts, ask yourself what you intend to do about them.

The Continuing Opportunity Through the Years

by Marjorie Webber B.M.S. Missionary from 1955.

A MUD brick house, a grass roof and a veranda together with a missionary and a box of medicines—undoubtedly this is the first picture of medical work at Bolobo! From small beginnings the work has continually progressed until now when we find ourselves faced with new opportunities.

In 1912 the first hospital building as such was erected and it must have seemed like Buckingham Palace to the Congolese! How different life was in those days from today. It appears that the time was roughly equally divided between the hospital and the district, the doctor going off on trek for periods of five to eight weeks at a time, taking with him his "boys" and a team of carriers. In 1927, Dr. Joy, describing one such trek, wrote:

"These medicine treks in Congoland mean much more than the healing of a few unfortunates who cannot seek help for themselves. Apart from such periodic visits there is no check whatsoever upon the conquests of that ever-marching enemy of Central Africa, sleeping sickness. Along the banks of the great rivers and far inland along the jungle streams, wherever the tse-tse fly can find the shade and moisture that it loves there flourishes too, the prince of African diseases. And a veritable prince of darkness he is. Let him once establish his sway in a village, then steadily year by year he takes a bigger toll of victims."

These treks continued for years until by the 1950's it was a rare thing to discover a new case of sleeping sickness—I wish the same thing could be said today.

While the doctor and his team were on trek, the missionary nurse would be left to hold the fort at base, but base presented a very different sort of picture in those earlier days. In 1926, there were only 246 in-patients, the bulk of the work being done among out-patients whose total number of visits came to no less than 20,311. The nurse spent her time washing ulcers, syringing ears, feeding premature babies, rubbing aching limbs, and dispensing medicines and at the same time wondering if the crowd in out-patients was ever going to diminish!

In 1938 the rebuilding of the hospital (in which we are working today) marked another milestone in the continuing progress of medical care, and this advance was coupled with the success of four Congolese lads who qualified as assistant nurses and gained the state certificate. The tide had begun to turn and these same nurses were sent out to man dispensaries in the district. Students in those days were few, owing to the lack of educational facilities, but from those days onwards training formed a part of the hospital programme; about this side of the work today you will be reading later.

Back to base

From the 1950's onwards, as the work load of the hospital increased and midwifery and surgery became major parts of the work, the emphasis swung away from the district back to base, a fact which has continued to be misunderstood and resented up until today, by those living far from our doorstep. A fact which need not have happened had there been sufficient doctors offering for service to allow the "luxury" of two doctors to one hospital. The period of 1950-60 was a time of increasing pressure on the medical missionary staff, for in those days the burden of work fell upon them. It is encouraging to look back and compare the "then" and the "now"! In those days the doctor started every intravenous infusion, performed abnormal midwifery, sat in out-patients for mornings on end and did any special lab. test himself! Compare this with today—the Congolese nurses start all the infusions, assist the

Marjorie Webber with a group of students.



doctor with all major surgery, run the outpatients' department with the doctor coming in at certain times to his clinics, and a trained laboratory technician organizes the laboratory.

In the "then" the missionary nurse was called for every theatre case and, after laying up the theatre, assisted the surgeon, did a great deal of the normal midwifery herself, sat for hours seeing and treating out-patients, and did any special nursing and treatments herself. Today in the "now", trained Congolese staff can cope with all normal midwifery; a Congolese nurse runs theatre and does all the laying up, senior Congolese staff are on the rota for "call", and nursing treatment and care is very largely carried out by the staff and students under supervision from either senior Congolese or ourselves. Perhaps it sounds as if we are now out of a job! Don't believe it-for in the "now", instead of four classes a week there are over 40, divided between the three different years, and our task has shifted from "do-it-yourself" to "teach another", and the latter can be a good deal more exhausting than the former!

The new partnership

The paternalistic attitude of the earlier missionaries who referred to their "boys" has given way to a new era of partnership as we work together in a team to bring healing of body, mind and spirit to needy people.

Now another milestone in the life of the hospital has been reached; what new opportunities will be ours? We will have facilities to do things properly! A treatment room with working surfaces and a hand-basin and cupboards where the nurses can work—at the moment we have one tap in a pokey little room with no sink, and that is the water supply for the whole ward! We will have ROOM—space to nurse a seriously ill child in a single cubicle—what bliss! ROOM for a children's ward instead of the poor little mites having to lie on mats on the floor in between their parents. We will have a sluice and shower and electric sterilizers. . . . I must stop, but just let your imaginations take hold of you and try to realize what this will mean in our training programme and in the care we can give to patients.

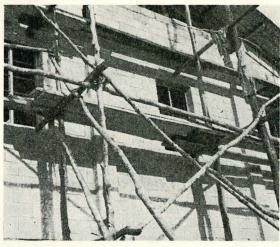
Patients are people, and people matter. They mattered a great deal to Jesus, so much so that He came to earth and ministered to them and died for them. People should matter to us too, especially those who are in need, need of healing, need of love, need of enlightenment and, above all else, in need of salvation. It is our prayer that all these needs will be better met as we move into buildings more worthy of the One whom we serve—will you make it your prayer, too?

The Continuing Opportunity In Construction

by Lyn Collis B.M.S. Missionary from 1952.

A FTER 58 years of tropical sun and storm and numerous thousands of ailing patients, each with a retinue of helpers, the interior and exterior of the present Bolobo hospital buildings are in a very dilapidated condition. This, together with the result of the lack of general maintenance to the structure through the years, leaves the impartial viewer in no doubt that the buildings need replacing. Considering that most of them started as prefabricated wooden buildings erected about 1912, they have done well. Through the years they have had various improvements and additions, the last being the operating theatre, which was built in 1950 and which will be retained in the new hospital.

The money of the Medical Appeal of 1966 has enabled us to start rebuilding and the first phase



is nearing completion. This consists of a pediatric ward (this is the first ever at Bolobo), two general wards, together with basement stores, pharmacy, toilets and two 125,000-litre storage tanks for rain-water to ensure an adequate supply during the dry season; the collecting of rainwater from all roofs also helps to prevent soil erosion on the sloping hospital site. The succeeding phases will be the rebuilding of a larger out-patients department and administrative block on the site of the present out-patients' and women's ward, to be followed with a larger maternity unit, new teaching block, dormitories and T.B. ward. The operating theatre has been enlarged, refloored, redecorated, and some plumbing and new electric sterilizers fitted to bring it in line with the new hospital.



(Above) Congolese scaffolding enables the building to rise, allowing for storage space underneath the main building.

Lyn Collis surveys the beginnings of the building of a new ward at Bolobo.

There is unlimited scope for improvisation, ingenuity and patience in putting up new permanent buildings in the "bush". Most of the workmen have not seen reinforced concrete work or a rammer, dumper, concrete mixer or dumpy level before, and the supplying of spirit level and plumb line does not necessarily mean good verticals and levels. The bending and fixing of reinforcement, plumbing and electrics have to be taught as the job progresses.

There are no builders' suppliers here at Bolobo. so it is necessary to organize the supply of water in 200-litre barrels by dumper from the river, sand carting by canoes and dumper from the island, aggregate and stone from the river bank by canoe and dumper. By having a large workshed some of the gang can turn their hands to concrete block making on rainy days, and temporary shelters over the site where the reinforced concrete work is in progress enables the work to progress in rain or tropical sun. 12 metre roof trusses need extra long planks and these are pit-sawn in the forest 10 miles away. These and forest poles and creeper for scaffolding are brought in on the construction truck, a four wheel drive Bedford R which also has a very handy 5 ton winch. With no saw mill within 100 miles of the bush road and the generation of the hand sawvers dving out, large supplies of timber are difficult to obtain, even though we are surrounded by forest.

Organizing and working alongside a Congo-

lese construction team of 30 or so men provides a continuing opportunity for teaching trades, for taking pride in their work and the satisfaction of doing a job well. Also of learning of their problems and customs (not the least being the finding of their daily food) and the opportunity of witnessing to the saving power of Jesus Christ. Nine of the team are church members, and they in turn lead morning prayers at seven a.m. prior to the start of the day's work, again an opportunity to help the unbeliever to know the Way.

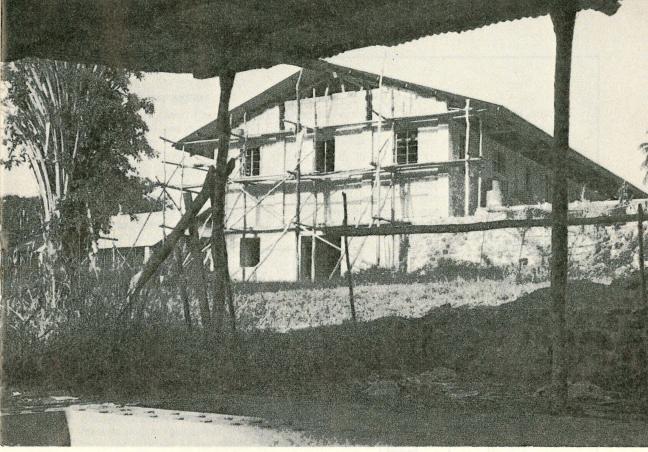
Are all pastors, teachers, doctors, or nurses? No, a few are builders and maintenance men. Unfortunately they are too few for all the bush stations where they are needed so much, and where, like here at Bolobo, the nearest "Garage" is 18 Landrover hours (320 miles) away, and where mechanics and engineers are nearly as scarce as doctors.

Is that building falling down? Are there no lights in the hospital? Is the Landrover lying idle or the outboard motor collecting cobwebs in a corner because you, Jack-of-all-trades, don't feel that the Lord can use your hands in the overseas Church?

The opportunity at Bolobo hospital to heal, to preach and to teach is continuing now as it has done through the years, and the new complex of wards, auxiliary buildings and services will enable this worth-while and essential work of caring for the whole man to be carried out more fully.



Congolese builders have reached roof level.



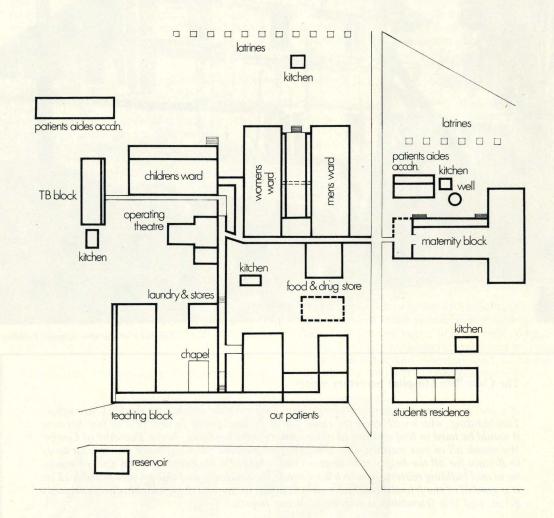
The back of the new hospital building.

The Congolese Hospital Secretary writes:

We are very, very proud of the large new construction which overshadows my office. This building, which will house the three wards, is impossible to describe to you because it would be hard to find another like it in quality anywhere else in the Republic of Congo. We thank all of you warmly—those who live near us and the many more who live far away in Britain for all the help you have given us—whether it be financial or in gifts of equipment and building materials, which have made the realization of this project possible. This is a symbol of the friendship which exists between us, and all those who have so generously given, and this friendship is engraven on our hearts.

We wish to thank you, too, for making it possible for us to have the skilled help of our missionary friends. We would be very sad if they had to leave us and were separated from us. We see their work every day, their devotion, their loyalty to us and their sincerity, and above all their love. We work with them in the way of peace and collaborate together and seek to solve the problems of our people. We are all united in the love of Christ our Saviour and bound to each other through His Cross.

Our Christian greetings, Mongenzu Dieudonné.



Bolobo hospital site plan

This plan was prepared in 1968 by Mr. John Edwards who had previously visited Bolobo. As the building has progressed it has been decided that the women's and men's wards shall be medical (men and women) and surgical (men and women) wards.

A Senior Nurse writes:

In the first place, I send you my warmest greetings in the Name of Christ. In actual fact, although you are far away, I have great pleasure in writing to you and of sharing with you some of the problems we meet in our medical work here in Congo.

Before the arrival of medical missionaries here at Bolobo, the entire population lived under the threat of death from tribal warfare, hunger, total lack of hygiene, and the absence of medical care. Conditions were "defavorables et misérables" (to quote M. Mokelo's actual French). Since the arrival of the missionaries who help us night and day, things are better, but we need their help TODAY and it is essential for the continuing work of the hospital.

I am a nurse at the Bolobo hospital, and qualified in 1952, so I know something of the problems which we face. Certainly, we received our Independence in 1960 but we were not prepared for it. We were handed, as it were, an empty trunk—especially in the medical realm where we had no Congolese doctors at all. ("Actually there were two for the whole country—one of whom became Minister of Health. As far as Mokelo was concerned there were in effect none.") Where would we have been if we had not had a missionary doctor at Bolobo? This lack of Congolese doctors, especially in the bush, continues up to the present time. Dear brothers and sisters in Christ, we have desperate needs for Christian doctors.

Why do we need CHRISTIAN doctors? Because we have to fight not only against disease but against witchcraft, fetishes, sorcerers and people who use leaves and the bark of trees to poison themselves with native medicines. So we need doctors who will not only treat the illnesses of our people but who will bring to them also the knowledge of the love of God in Jesus Christ, and of His power to change lives and to cast out fear.

This is the great difference between a state hospital and a mission hospital. We know that missionary doctors are here because they are called by God, and that they will work hard and conscientiously and not try to fill their pockets with money. That they will care for people whether they are rich or poor, and in God's strength will do their best and set us a good example. They will be morally straight and have a conscience when dealing with a patient. This is why we plead with you to send more of them.

Here at Bolobo we are a long way off from any other city like Kinshasa or Mbandaka and any other large hospital, so your help is badly needed.

I who write these words to you was chosen last year to go down to IME, Kimpese, to follow a "Cours de Perfectionnement" in laboratory work. Now I am back home and have a large task to put into practice the things I learned at Kimpese and to work alongside the doctor and my other colleagues at Bolobo.

My warmest Christian greetings to you all and my thanks for all you have done and will continue to do for us.

Yours in Christ, Mokelo Jaques.



Joan Parker teaching in the class-room. (and below, right).

The Continuing Opportunity In Training Nurses

by Joan Parker B.M.S. Missionary from 1963.

Hospital in Kinshasa itself.

IN order to run a hospital efficiently, trained nurses are essential. The establishing of the hospital at Bolobo not only gave opportunities of bringing medical care to the district but also to train Congolese in the art of nursing, and from early days this has been an important aspect of the work here. Today Bolobo-trained nurses are found and respected in many places, from small village dispensaries, company-owned and State hospitals, to the large University

Since Independence, changes have been made in the organization of nursing training throughout the country, particularly so in the past few years. Emphasis is very much on education in the Congo these days, and during the past year medical schools have been included in the general plan of education, and now come under the Ministry of National Education. We at Bolobo have striven to keep up with the different changes as they have come along and to fulfil the requirements laid down by the government. There are now two levels of training for nurses, the equivalent of our State Registered Nurse and of our State Enrolled Nurse at home. It is the latter course we have here.

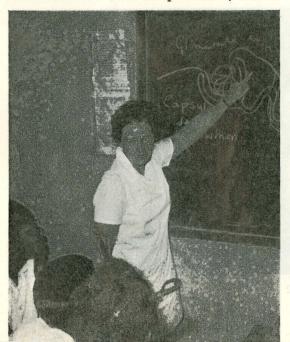
The first year is of general training, followed by three options: (1) Hospital Work, (2) Midwifery, and (3) Health Work, orientated to fit nurses for work in dispensaries, each one year courses. Most of our students remain for three years and follow the first two options. Strange as it may seem to folk at home, a number of boys become "midwives".

Candidates for our school must have completed successfully the first two years of secondary school, and some come to us having spent three or even four years there. We certainly have no difficulty in recruitment! Last year 115 took the entrance exam competing for the twelve places offered. Not all of them by any means have great desires to be nurses—but are grasping

any opportunities for further education that come their way. Véronique was put off continuing in secondary school by the amount of Latin she was expected to study there; Léon was too old to go into the third year; Sydrac did not have enough money to pay the fees. In spite of their secondary-school education, they still lack a great deal of general knowledge of the sort that we take for granted, and French is as much a foreign language to them as it is to us. Many of them still cling to "old wives' tales"—"But of course it's little worms inside your ears that make the wax there!"—and find it hard to accept our scientific explanation of how our bodies are made and work.

We may despair sometimes of ever "making nurses" out of them, but when we remember the backgrounds they come from, even the more sophisticated ones, the primitive bush village way out the back beyond, the mud hut with not one mod. con., father with perhaps two or more wives, mother spending her days rearing children and working her garden to provide food for them, the village school with no proper equipment—when we realize the great gap between their world and ours, then we marvel that we are indeed "making nurses" out of this very raw material, and nurses who can take their place in the medical programme of the country.

Clementine, like many others, went down to Kinshasa when she finished her training here. Now she works in the pediatric department of the Danish Red Cross Hospital there; Gilbert



joined a Public Health Team, touring a vast area, tracking down cases of sleeping sickness; Paul-Willy is in charge of one of the State dispensaries out in the district; Jacques, top of his year, accepted our invitation to stay on with us and, after a couple of years staffing in our hospital, is now efficiently running our dispensary at Lukolela, which until a few years ago was staffed by a missionary nurse. Gommaire hopes to gain a place at Kimpese, to take the higher grade of training and perhaps later return to us. Mokelo recently spent a year at Kimpese on a special laboratory technician's course. Now he is back in charge of our laboratory, full of enthusiasm with his new vision of what can be done and sharing in the teaching of our students.

There are many opportunities for our students—what a responsibility is ours to see that they receive the best training we can give them.

Two years ago our school was inspected by the Government. The Inspectrice praised the high standard of our teaching and the various teaching aids we have, but justly condemned the poverty of classroom space, equipment for practical teaching and accommodation for the students. These defects will be made good with the building of the new Teaching Block. Our grass-stuffed dummy will reign supreme in a new large practical classroom, after his banishment to the top shelf of the store, apart from brief outings to receive practice-injections from a dozen pairs of inexperienced hands.

Opportunities are here for us to turn these inexperienced hands into efficient, caring ones, willing to be used in the service of their fellow countrymen; opportunity to share in the process of development of this country to which we have come.

But perhaps our greatest opportunity as teachers is to give training in the Christian Way. It would not be possible in a State hospital to have the emphasis we have here on Christian training. At the start of each academic year it has become our practice to have a retreat for our students, to consider and discuss the implications of the Gospel. During term-time we have a series of Bible studies prepared for students, and there are ample opportunities daily for all our staff to share in the work of evangelism. These facts make being a teacher particularly worth while and satisfying.

The Continuing Opportunity For Public Health

by Margaret Parker B.M.S. Missionary from 1969.

There is a phrase in a Public Health course here which, roughly translated, means—what's the use of specialized medical care for premature babies who will die of diarrhoea at the time of weaning due to the ignorance of the mother. I think it defines in a nutshell the problem and the continuing opportunity in public health in this area.

In this magazine you can read about the new hospital, the increasing opportunity in nursing education, the improvement in medical ancillary services, and yet—have we really helped the mass of the people if, when they leave the hospital, they still do not know why they became ill, do not know how to prevent it happening again and do

not realize that there is an important part they can themselves play to ensure good health.

"La volonte de Dieu"—"The Will of God"—is a phrase you often hear and is indicative of a fatalism that attacks all levels of society from the illiterate to the well educated. A nursing student said it to me quite seriously when we were discussing malnutrition in class. An attitude of—"Why bother; it's always been so. You can't change things".

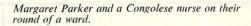
An even more difficult attitude to combat is that which attributes illness to evil thoughts or spirits which attack you because you have done something wrong. Again, a student quoted a case he knew of a child who suffered from scabies because the child's grandmother had something the child wanted and she would not let him have it. If some nursing students still think thus, how much more public health education is needed before the fathers and the mothers in the villages will agree that their child is feeble or always has diarrhoea because he happens to have worms and not because someone has thought an evil thought against him.

Infant Mortality-40%

"We have done a survey on infant mortality here in Bolobo and came up with the staggering figure of 40 per cent. There are about 600 births a year in the maternity ward here. There is good



Margaret Parker keeping up-to-date with the patients records.





prenatal care, careful deliveries and every attention in the lying-in period. Then the babies go home to the village where, before reaching adult life, over 200 will die—two in every five—or in more stark terms, every marriage of over ten years' standing will most probably have seen the funeral of two of the children.

And among the top ten diseases which are the cause or a contributing factor will be malnutrition, malaria, worms, tuberculosis, anæmia, sleeping sickness, etc. Look well at the list and you will see that over half are preventable by a public health programme and health education.

As the Congo becomes a stable country, the opportunities for public health are blossoming. but here at the hospital we are having to confine ourselves, through lack of resources, to three clinics a month in outlying villages (2 prenatal and 1 children's) and a children's clinic in the hospital on Thursday afternoons. T.B. and sleeping sickness cases are picked up only if they happen to come to hospital for treatment. When there were four nursing sisters here, one was able to start a small programme in the village, but now with the school needing a full-time "directrice" and the possibility of there being still only three sisters at the beginning of the next school year (1971), this has stopped and we have had to shelve the idea of starting a public health course to train Congolese nurses. We realize increasingly that it is the Congolese who must teach the Congolese Public Health. Convince a Congolese

nurse of the need of public health so that he practises it and he will reach many more people than a European can ever do.

So we need more nursing sisters so that one can occupy herself entirely with public health—with teaching nursing students, with many more clinics in the villages, with school medical inspections, with prophylactic vaccinations, with discussions and talks in the villages, army camps, etc.

We have already four district dispensaries for which we are responsible, each staffed by one of our auxiliary nurses with unskilled assistance. These dispensaries are very popular, often providing the only medical service in the area. Each could become a health centre for prevention of illness with tremendous influence. We have received requests to open three new dispensaries, but limited resources so far have prevented us. There is great opportunity for public health but at the moment we are able to do no more than scratch the surface.

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All correspondence in connection with the above should be addressed to:

The Administrative Secretary,
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93 Gloucester Place,
London, W1H 4AA.

Missionary Record

Arrivals

6 March. Miss V. L. R. Pike, from

Balangir, India. March. Rev. J. M. and Mrs. Blackmore, from Diptipur, India.

15 March. Miss O. M. Bridgman, from Santi Kutir; Mrs. S. Mudd and two daughters, from Barisal; Rev. J. K. Skirrow, from Rangpur; and Mrs. B. L. Whitty and three children, from Chandraghona, East Pakistan.

25 March. Rev. F. J. and Mrs. Grenfell, from Lukala, Congo

Republic

1 April. Miss Margaret Maund from Pimu, Congo Republic.

2 April. Rev. S. Vernon, of Trinidad Mission, from Jamaica.

3 April. Miss W. Hodder, Miss V. Campbell, Mrs. J. D. Rowland and two children, and Mrs. E. L. Wenger, from Dacca, East Pakistan.

6 April. Miss S. M. Le Quesne from Dacca, East Pakistan.

April. Rev. A. G. and Mrs. Lewis from Dinajpur, East Pakistan. (Their two children from West Pakistan on 11 April).

Background to Prayer

THE articles in this Herald will provide the background to prayer for the first week.

At the March meeting of the General Committee, Miss Judith Speirs was accepted as a shortterm missionary, and it is planned that she will serve at Tondo, where Miss Mary Hitchings has been the lone nurse for long periods.

There are some who feel that China is now showing a greater readiness to relationships with other countries. It is hoped that this tendency will be encouraged

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(To 31 March, 1971) General: S.H.R., £9; Anon., £1; E.E.N., £25; J.R.W., £14; G.E., £6; Anon., £5; Anon., £3; P.M.F., £33; K.R.S., £5; P.S. & R.M.M., £62.50; Two Prayer Partners, £200; Anon., 12p; Anon., £100; M.G.McC., £5; F.S., £2.50; Anon., £2; G.E., £3. Medical: Anon., £5; Anon., £2.50. Wants: Anon., 50p.

LEGACIES		
(To 26 March, 1971)	£
Miss Lucy Jean Crofts		50
Mr. Thomas Forrest		100
Mrs. Edith E. G. Glenesk		1,000
Mrs. D. N. Hancock		50
Mr. A. J. Osmond		30
Miss E. E. Pask		5
Miss D. M. Philcox		500
Mrs. K. V. Thomas		1,000

- 9 April. Miss M. M. Johnstone Chandraghona, from Pakistan.
- 11 April. Miss L. Quy from Cuttack, India.

Departures

- 1 March. Dr. E. J. Marsh for Berhampur, India.
- 11 March. Rev. D. W. and Mrs. Doonan and family for Curitiba,
- 14 March. Miss J. E. Knapman for Calcutta, India.

30 March. Miss R. W. Page for Thysville, Congo Republic.

Births

- 8 January. To Mr. and Mrs. John Mellor, at Tondo, Congo Republic. a daughter, Joy.
- 16 March. To Dr. and Mrs. B. L. McCullough, at Bolobo, Congo Republic, a daughter, Sylvia.

Marriage

10 April. Mr. John P. Russell, of Ngombe Lutete, to Miss Shirley J. Millichap, of Thysville, at Kimpese, Congo Republic.

and a mutual oneness will grow in the future.

It is impossible to learn exactly what is happening to the Church in China, although indications are that there are still those who keep faith and seek to bring up their family in the Christian faith.

Refugees still cross to Hong Kong, and a while ago one of these professed to being a Christian, and said other young people in China were also believers.

The Church of North India was inaugurated in November. Problems have arisen where some Baptists have entered the Church and others remained independents. We think especially of the Rev. Ernest Madge, General Overseas Secretary, who is in India now exercising a ministry of reconciliation.

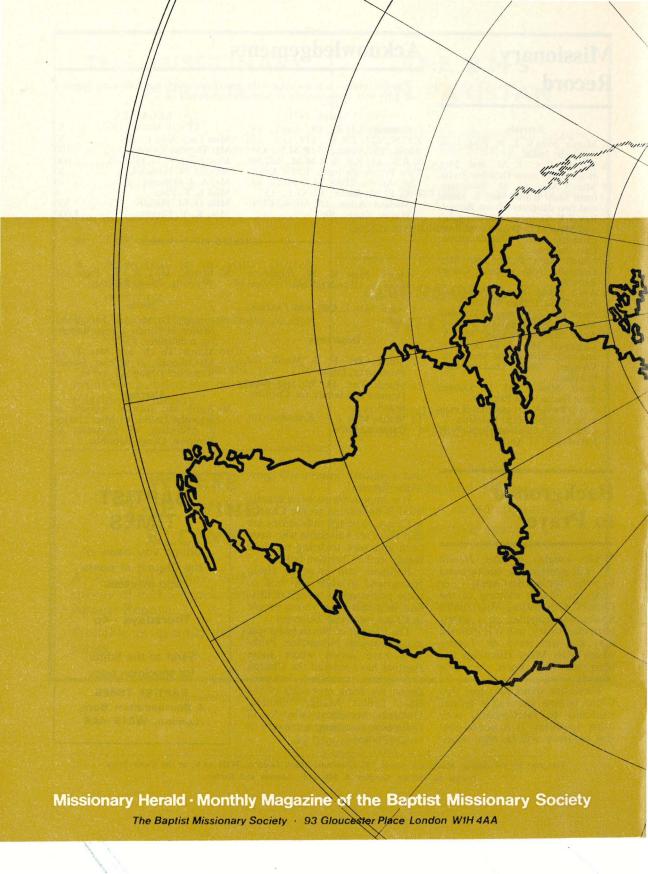
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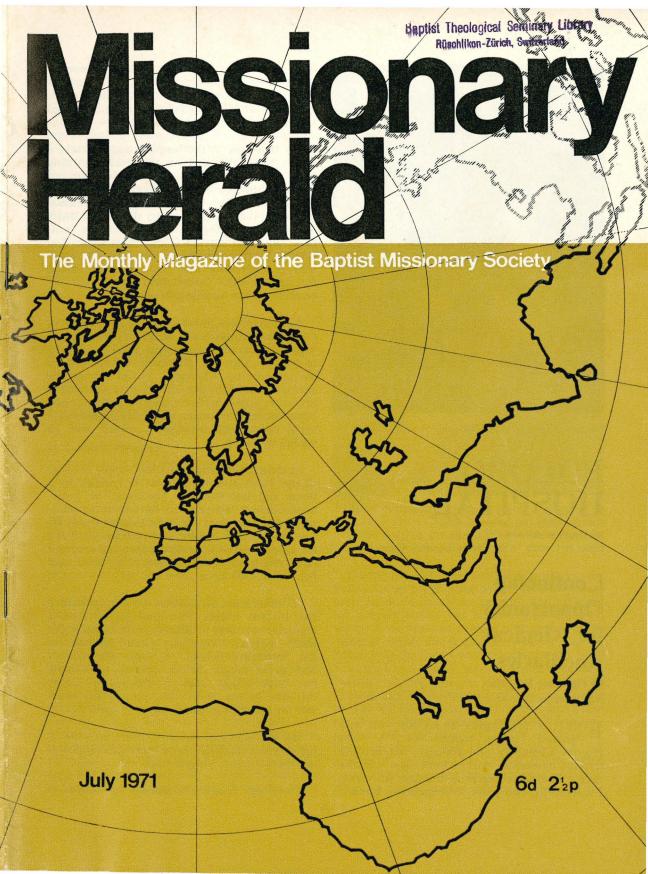
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Christine Knightley in the Pharmacy Store at Bolobo.

BOLOBO HOSPITAL

We continue the series of articles begun last month on the Bolobo Hospital, Congo

Continuing Opportunity for Medical Ancillaries

by Christine Knightley B.M.S. Missionary from 1969

FIRST, a few words about my own background. Having studied for "A" level Physics, Chemistry, and Zoology, and, being interested in medical work, I went from school to take a Pharmacy degree at London University. I worked for two years in hospitals in London,

then went to Birmingham for a year of missionary studies after acceptance by the B.M.S. Finally, I spent nine months in Belgium studying French and Tropical Medicine before coming to Congo last June.

My first task at the hospital was to make a survey of all the drugs in the stock, throwing away those which were no longer fit for use (some had obviously been there even before I was born) and finding uses for the more unusual drugs. In the past it was very difficult to order drugs, and the hospital often had to take "potluck" on what arrived from Government and International charitable sources. Now the situation is improving and we can order drugs through a central Government agency, but we receive very few outside gifts of medicines.

As I am the first pharmacist to work at Bolobo, I have had considerable scope in planning and organizing my own department, and I also arrived in time to plan the pharmacy department in the new hospital. Whereas in the old hospital the various parts of the department were scattered in opposite corners of the hospital property, the new department is all under one roof, except for a small out-patient dispensary, which will be staffed by nurses.

At the moment, the day-to-day supply of drugs to the wards and out-patients is handled by a nurse and two students. The nurse, M. Ipolu, qualified here last year, so started in the pharmacy department at the same time as I did. He has proved most helpful and efficient, so that I am able to leave the routine dispensing to him. I need only to supervise this side of the work and help when difficulties come up.

My other main occupation is teaching. I teach the student nurses microbiology, arithmetic and pharmacology in all three years. (I could also teach physics, chemistry and biology in the Secondary school if time allowed.) I had never taught before coming to Congo, but have found that I thoroughly enjoy this side of my work. Our classes are small and the students generally eager to learn.

My contacts with the patients are very few at the moment, though I hope they will increase as my knowledge of Lingala improves.

There are many pharmacists in Congo, of

various nationalities, mainly working in retail situations. Very few hospitals have a pharmacist on the staff. As far as I know, there is nowhere in Congo where pharmacists can train, but recently the Government has drawn up standards for the registration of foreign pharmacists. This new Government control is itself an indication of the improvement in medical standards in Congo, and as these standards continue to improve there will be more opportunities for pharmacists and other auxiliary medical services.

When medical work was first started by the

missions it was necessarily very primitive, needing only doctors and nurses. This pioneer work is coming to an end. Most dispensaries are run by trained Congolese nurses, many being employed by the State. Now it is time for the missions to contribute by providing medical care of a still higher standard in their hospitals. It is here that there are, and will be, places for pharmacists, laboratory and X-ray technicians, physiotherapists and occupational therapists, etc. They will not be filling old posts, they will be creating new ones. Then they will be training others to replace them, so the medical care in Congo will continue to progress.

M. Tutondo Emanuel and his wife.

Continuing Opportunity For Evangelism

by Tutondo Emanuel
Former Hospital Evangelist

THE medical work and the evangelism in the hospital at Bolobo are joined together like a harmonious marriage. They are wedded together in love for our Lord Jesus. Many have been converted because of what they have seen of this marriage.

When I started working as an evangelist at Bolobo Hospital in 1969, I was pleased that the work of evangelization was going well. This was because of the good relationship between the two doctors, the Congolese director, the missionary nursing sisters, and the African nurses. I saw that we were all evangelists together for the Word of God's sake, whether preaching, praying, talking to patients, or forbidding things that we saw that were bad. Members of the hospital staff would inform me if they found people in spiritual need. If any one was dying, or if for any other reason pastoral help was urgently required, I would be sent for at any time of the day or night. In return, when



I found people who had repented and come to believe in Jesus Christ, I would put their names on a list for the use of the director, the doctors, and the sisters in their prayers.

During the year and a half that I worked at the hospital our programme was as follows: Every morning at 7 a.m. all the hospital staff gathered for prayers before the beginning of the day's work. After that we divided and went into the different wards for a prayer. When I was on holiday (at the time I was a student at the Bible School), I held a daily service at 8.30 in the outpatients' waiting area. At 10 a.m. I preached to the sick and the friends and relatives with them in one of the wards. Every afternoon I did pastoral visiting, talking personally to the patients and telling them of God's love for them. Some evenings as well, I would go round all four wards, preaching the Gospel. Every week I found four Christians to lead services in the wards. after the main Sunday morning service in the church. I chose all kinds of people for this—doctors, sisters, other missionaries, nurses, deacons, Bible students and others. Sometimes, on the first Sunday of the month, after the monthly Communion service in the church, I would help a Congolese or missionary pastor to celebrate the Lord's Supper with Christians in each of the wards.

In term-time, my work was a bit more limited. I used the mid-morning break from lessons at the Bible School to hold a service somewhere in the hospital: Mondays—men's ward; Tuesdays—tuberculosis ward; Wednesdays—out-patients; Thursdays—maternity; Fridays—out-patients; Saturdays—women's ward. At that time I could devote only one evening a week to ward services.

Another important part of my work at the hospital was as a chaplain to the nurses, getting to know them as we worked together on the wards, organizing morning prayers, the Wednesday afternoon staff service, and a monthly Bible Study. These Bible Study and discussion sessions were often useful and lively, the nurses being encouraged to bring up any questions or problems about the Bible or Christian faith and way of life.

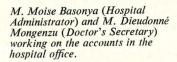
During my work as hospital evangelist several things impressed me. One of these was the tremendous possibilities the hospital affords for evangelistic and pastoral work. I found that many people who have no time for the Gospel and the church when they are well are very inter-

ested in the things of God when they are ill in hospital.

At the same time the work brings to light immense spiritual needs: fear of "ndoki" (a power lodged in the intestines of some people, enabling them to cast spells on others, usually relatives, causing illness and death); resort to fetishes (objects with magical powers of healing) and fetishers (witch-doctors); the use of native medicines, which are sometimes medically useful if given in the right doses, but often do great harm and sometimes kill patients; the painting of limb and body, and the wearing of charms to ward off evil spirits; a few cases of what the New Testament would describe as demon possession. All this is very real in the Congo of 1971.

Almost all Congolese believe that illness and death are caused by supernatural causes, even though educated people will accept and understand something of the physical causes. And it is so often in the hospital that we come face to face with the fear, and despair and bodily ills of those caught in the grip of these ancient beliefs. We need to act firmly, preach strongly, witness faithfully, show our love and sympathy in personal care and contact if we are to convince the ill that the Spirit and love of God is stronger than witchcraft and fetishes and curses.

One example must suffice. One day a young girl cried out to me in fear, "Pastor, pastor, evil spirits are coming for me." She started screaming and writhing. I held her tightly in my arms, com-





Continuing Opportunity For Missionary Doctors

by Bernard McCullough B.M.S. Missionary from 1964

"Opportunity" is not a strong enough word when it comes to thinking about missionary doctors. There is a "Continuing Necessity" for them. Consider our position at Bolobo. Two doctors is the reasonable minimum for our programme, yet at the time of writing one alone holds the fort, and there is no news even of a replacement for his necessary furlough this year. (Last year 632 babies were born here, 864 opera-

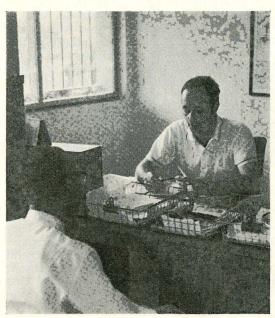
(continued from page 100)

forting her until she calmed down. This happened several times. As far as I know, the girl is healed now.

Another thing that impressed me in my work was that often when I was called to the bed of a Christian who was dying, that person left this life while I was praying.

One thing that disturbed me was to see how many of the patients go hungry. Often people told me sadly that they had had nothing to eat for a day or more. I did what I could to help with money given to me by some of the missionaries.

As you can see, there is much need and tremendous opportunity to preach in word and deed the saving love of God in our hospital. Please do not tire of praying for us.



tions performed, and about 41,000 consultations held, 3,000 patients were admitted, and 13,000 investigations made.)

The doctor is an essential member of the team, and in medical matters its leader. And the team is about sixty strong; thirty students, twenty Congolese nurses and workmen, and nine missionaries. Without a doctor there can be no proper hospital, in spite of splendid new buildings. The nursing school, of which you have read, requires a doctor director by law even if, as at Bolobo, the actual direction is in other hands. One of the most important functions of a doctor here is as a teacher in all departments.

The doctor is the surgeon, even if he does delegate minor work, and not only does surgery save lives and relieve suffering, it also provides a considerable proportion of the hospital income. (Our renovated theatre block has certain features which even excel some of those I have seen in London.) The doctor is often an administrator, responsible for accounts, staffing and equipment. He has at Bolobo and elsewhere the opportunity to share in the planning of new buildings and organizing new departments. We shall be able to set up a children's ward, and a much needed intensive care unit when the construction is complete. (There will also be a dental department, a new pharmacy and laboratory, and perhaps even radiography and physiotherapy services.)

Many things only a doctor can do, such as sign certain forms, submit various papers, and represent the hospital before the authorities. It is he who talks with his medical superiors in the Province and, even in our own unique situation, with the Head of State during his frequent visits. The doctor has an important task in caring for the increasing number of Europeans in the area, and he alone can make necessary visits to district dispensaries where European sisters are at work, such as at Lukolela and Tondo. The law requires a doctor to supervise all dispensaries; we have four in an area the size of Wales.

I have so far only outlined the necessary functions of a missionary doctor at Bolobo. But what of the opportunities yet unnamed? They are legion. But they are different from those one has at home. One does not in general have opportunities for personal advancement, although there are exceptions even to this. One does not often have the opportunity to deal in depth with a patient's needs.

Health and development

In the developing countries, priority is placed not upon the individual so much as on the community to consider the enormous problems of endemic diseases, and pit one's wits against them in prevention and cure, and this, as you have read, is a much-neglected field. One has also the opportunity to practise a speciality. My former colleague was an ophthalmologist. And there is opportunity for research. Every doctor can be a world authority on his own location and environment, and much research has begun by simply bringing an enquiring mind to the available information.

A unique and exciting new opportunity for cooperation is about to be offered here. The government has built a modern hospital ship equipped with specialized services and personnel, to plough the waters of the Congo. This ship will be making her maiden voyage next month from the capital to Bolobo. All sorts of possibilities will be opened up.

I have written of "Opportunity" and of "doctors." What about the adjective "missionary"? Could not all this be done by nationals, and should it not be? It could not because there are not enough. The annual output of Congolese doctors

is very small, and these are quickly absorbed into government and often administrative posts. Some who train abroad do not return. We at Bolobo would welcome a Congolese doctor if one were willing to come. What about the expatriate non-Christian doctors such as arrive with technical assistance programmes? We would welcome one; in fact we have even made application for one.

The influence of witchcraft

But what we want are Christian doctors. Men who regard their work as a trust from God and as an opportunity for Him. You have read of opportunity for doctors in training and public health, in surgery, research and administration, in building and development, but not yet of opportunities to promote the Gospel. The opportunities are as numerous as the patients; but this is true wherever one works. In particular, here one has great influence on students and staff. The whole hospital programme is orientated towards Christian influences. The writer is also a deacon of the local church. You have read of the work of evangelism, the daily staff and ward prayers, the ward services and Bible studies. Not all the students are Christian, and few of the patients. The fearful influence of witchcraft and superstition has to be seen to be believed. So it is true that the very presence of a missionary doctor provides an umbrella under which a lot of good work is done and his limited resources and talents, invested in a developing situation, pay a greater dividend than they would elsewhere.

Thus we conclude our brief sketch of the continuing activities and potential of our hospital.

In a Great House, there are not only vessels of gold and silver but also of wood and earthenware. Our prayer at Bolobo is that we all continue to be consecrated and useful to the Master of the house, ready for every opportunity.

Acknowledgement: Photos for the series of articles on Bolobo in the June and July issue of the Missionary Herald by David Pearce.

THE BAPTIST MISSIONARY SOCIETY HONOURS

three men by appointing them honorary life members of the B.M.S. Committee





The Rev. Walter Bottoms was first elected a member of the B.M.S. Committee in 1944. He was then minister of the New Road Church, Oxford, having previously been minister at Glossop Road, Sheffield (1934-37), and served as Youth Secretary, B.M.S. (1937-41). At different times Mr. Bottoms was Chairman of the B.M.S. Y.P. Committee and also a member of the Candidate Board and Asia and West Indies Sub-Committees.

When he left New Road in 1955 Mr. Bottoms was General Superintendent of the Central Area before becoming Editor of the Baptist Times in 1956. He is a son of the manse and youngest brother of Dr. J. W. Bottoms, a former B.M.S. missionary in

Chandraghona, East Pakistan.

The Rev. Robert Veysey de Carle Thompson, O.B.E., was linked with the Congo pioneers through his friend and senior missionary, W. B. Frame, who reached the Congo in 1896. Mr. Thompson went to Brussels in August 1923, after four years at Regent's Park College, and then on to Congo. With his wife he served on all the B.M.S. Lower River stations as well as at E.P.I., Kimpese.

On three occasions he was seconded to the work of

General Secretary of the Congo Protestant Council. The last time was for a term of six years that included the granting of Independence to Congo in 1960.

Mr. and Mrs. Thompson returned home in 1961 and from 1962-69 were seconded to the Leprosy Mission for area work in the N.E. Midlands.

They are currently living with their son who is minister at Melksham.



Mr. Cecil H. King was first elected to the B.M.S. Committee in 1959 but his interest in the Society goes back to his childhood days at Ramsden Road, Balham. He was baptized there in 1914 by the late Dr. Douglas Brown, on the same evening as Veysey Thompson. They were both educated at Dulwich College and the friendship has lasted through the years.

It was at a Young People's Missionary Weekend in 1923 that Cecil King met his wife to be, who was elected an honorary member of the

B.M.S. Committee in 1962.

They visited most of the Congo stations in

1956 and the Angola stations in 1958. In 1961 they returned to Congo where Mr. King served as Field Treasurer so that the Field Treasurer could take furlough.

Mr. King is currently deputy chairman and Hon. Treasurer of the United Society for Christian Literature, President of the Stoke d'Abernon, Cobham, and Oxshott Auxiliary of the British & Foreign Bible Society, Honorary Member of the London Baptist Association Council and Honorary Member of the Baptist Men's Movement Council.



EDUCATION THAT WILL SET THEM FREE

by Ena Wyatt
B.M.S. Missionary from 1963

BANIHARA is a small group of mud huts six miles from the nearest road in a beautiful part of East Pakistan. A cloud of dust rises into the air behind us as we make our way there along paths which wind through the bare thirsty rice fields. It is springtime and everywhere the scarlet silk cotton trees are in bloom. The Santal Christians give us a glad welcome.

The women have been busy boiling last season's rice, drying it in the sun, and husking it. They are glad to lay aside this toil which occupies them all day at this time of year, and come apart for a time of prayer and study of our faith together. They probably understand very little of my talk since it was not in their tribal language but in Bengali.

However what they did understand they put into practice immediately by going to the neighbouring village of Balia and witnessing to the Moslem women there. These women chatted happily with us and listened eagerly to our Bible stories but their faces registered a blank when we talked of our joy in Christ. A few of their men folk who were standing round listening told us we were wasting our time as the women do not even understand their own religion, Islam! They can recite their "namaj" (prayer) but the meaning of the sacred Arabic words is a mystery to them.

And so what might have been a fruitful confrontation was doomed from the start. Both the Santal Christians and the Bengali Moslems were illiterate and had the limited understanding of the illiterate. Hence one group was unable to explain their faith and the other to grasp its import and both groups alike were subject to the poverty, superstition, and fear of the unknown which are the invariable accompaniment of illiteracy. And all this in a land which is rapidly moving forward into the modern world with all its complexities.

Through our adult education programme we seek in Christ's name to set them free from all this. The work was started in Banihara itself in November 1970, through the determination of two women. One, Martha, is the wife of the Church secretary and although childless is the natural leader of the women. Her husband has more land than anyone else there; land inherited from Martha's father. Martha's mother died

leaving her to bring up her brothers and sisters so she was deprived of what chances of education she might otherwise have had, and grew up completely illiterate. She has regretted this lost opportunity ever since—just to mention the subject brought tears to her eyes. When she heard of the proposed B.M.S. adult education plans for this district she pleaded with us to help her village. A meeting of the men-folk was called to explain what was involved and to seek their permission and co-operation. In the discussion between the men which followed, Martha, as a woman, went right against the customs of the country and stood up to speak. She fought for the rights of herself and her sisters to learn. And wonder of wonders—the men listened!

The other woman, Sunami, is the mother of four lovely children, all attending mission schools. She is respected and envied by the other women because she had three years of primary education as a young girl. But her husband, Nathaniel, has no land and is too poor to buy books so Sunami has forgotten most of what she learned. But although she knew it would be difficult she agreed to teach the other women when Martha asked her.

Sunami was provided with the necessary books and charts by B.M.S. But, as might have been expected, after a few weeks the task proved too much for her. Many women in her place

would have given in. But not Sunami. Instead she persuaded her husband, Nathaniel, to help. Now, three months later, Sunami and Nathaniel together are running a daily class for the women. Three women have completed the first Bengali reading primer (another two must be completed before they can be regarded as literate) and the others are not far behind them. All can now write their own name and address and can do simple addition and subtraction. Nathaniel also gives them simple religious teaching each day. He and Sunami have discussed health and diet with them, started a co-operative savings group and the class together has planted a vegetable garden and all this teaching they do voluntarily. Martha is their star pupil. She is so proud of her progress that she practises her letters on every spare piece of wall available.

We were unable to start work in Balia but a class has been started in another Moslem village called Polupara which had no previous contact with Christians. That village appointed their elderly white bearded Iman who teaches Arabic Namaj as teacher of the literacy class and demanded that we arrange wages for him. They were quite rude when I pointed out that this work was service to the community not paid employment and that we could only work with those who were prepared to teach out of love for God and their fellow men. Each time I go I am met with demands for relief clothing and money and one old man even tried to take my glasses.



The Iman with some of his pupils.



Martha, who stood up for the women's right to learn.

Once the centre was started our aim was that they should receive an all round education such as Sunami and Nathaniel are giving in Banihara, although it was doubtful from the start whether the aged Iman could carry out this programme—brought up as he was in a tradition where education means rote learning without understanding and that only of the three Rs. A condition of our starting the class was that we did not give Christian teaching. But we believe that an all round education must include religion especially in a developing country where mere literacy is dangerous since new readers in their enthusiasm will devour all kinds of cheap bad

literature on the market. Therefore we have given the Iman literature about Islam (available from government adult education centres) in their own Bengali language and are encouraging him to teach that to the women. There is considerable resistance to this, as Arabic is traditionally the language of religious teaching, but one hopes that as they come to understand their own faith they will be set free from superstition and the way made plain for real discussion between them and their Christian neighbours.

The words of Christ as He set out on His mission come to mind as we think about this work, "To announce good news to the poor, to proclaim release to the prisoners and recovery of sight to the blind, to let the broken victims go free, to proclaim the year of the Lord's favour." Luke 4:18 (N.E.B.). Let us work hard at the preparatory work Christ demands of us—to set people free from the blindness of super-stition and the bonds of poverty and ignorance so that they may be at liberty to accept the fulness of life in Christ.

Postscript from Miss Ena Wyatt who is now home from East Pakistan.

Since this was written the work has met with some setbacks. Nathaniel's house was burnt down by someone with a personal grudge against him whilst he was teaching the women's class in the evening of March 1st. Yet sitting in the charred remains of his home he expressed his determination that the work should go on.

On March 26th he was present at our last adult education committee meeting where we made plans so that the work would continue in the twelve villages where it had been started even if missionaries, because of the political disturbances, had to leave the country and no grant was received from B.M.S.

Even as the meeting was in progress new martial law regulations were being promulgated over the radio making any kind of meeting illegal and closing all educational institutions. All public transport came to a standstill and the last I saw of Nathaniel he was setting out to walk the 40 miles back to his village. How I hope he arrived safely!

THE FIRST AFRICAN DIRECTOR IS APPOINTED

by Lionel G. West B.M.S. Missionary 1931-61

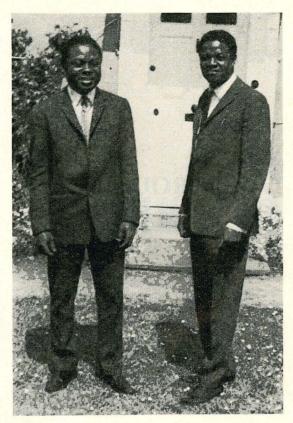
AS a result of one of the visits of the Rev. Clifford Parsons to us at the Manse, Bratton in 1968, we contacted and visited Edouard Marques and his friend, Josef de Almeida at the Lackham College of Agriculture, Lacock in Wiltshire. Edouard was known to our B.M.S. missionaries at San Salvador, where he attended the mission school. Josef came from a Methodist Mission near Loanda.

Public transport from Lacock to Bratton is not easy, so we wondered how Edouard and his

friend could pay a return visit to us.

Edouard was not to be daunted. He inquired from a student of the College who also attended the Christian Union there how he could visit Bratton. He did not know that this man had a girl friend in the village! So, one Saturday afternoon, Edouard, Josef and the young man arrived on the Manse doorstep. The two Africans were safely handed over to us. During their limited stay we showed them some photographs of the Congo. When Edouard saw one of them he exclaimed with amazement—putting his hand over his open mouth—African fashion, "Look, you have taken a photograph of my grandmother at San Salvador. Why did you do this when there were so many other people to photograph?" he asked. "Because she and her husband once lived at Lukolela and your grandfather worked for Mr. Stonelake. We met him there in 1931," came the reply. Edouard was thrilled and full of joy to think we had met his grandparents, and in particular his grandfather at Lukolela.

Edouard's and Josef's next visit to Bratton was in May 1968, at the Sunday School Anniversary, when they sang to the children two verses of the hymn "Onward Christian Soldiers" in the



Edouard (left) with Josef.

(Photo: L. G. West)

Lingala language. Edouard also presented the prizes for good attendance at the Sunday School.

Edouard completed his studies successfully, and eventually returned to Africa. For a time it

was difficult to get news of him.

Now we learn that he is the first African Director of CEDECO, Centre de Dévelopment Communautaire, near Kimpese in the Lower Congo, a Centre in which the B.M.S. has played an important part since its inception. The young man, Mr. Roger Medley, who was a great help to Edouard in his student days now teaches in the Sunday School at Bratton, when he is not engaged in other Christian work in and around the district.

We shall remember Edouard and all those who helped him to be where he is today, and pray that as he helps the 74 young men and women—presently enrolled—as Director and teacher, "he will seek to guide their spiritual lives and be an example to them."

A BABY THAT BROUGHT JOY

by Jennifer Pell

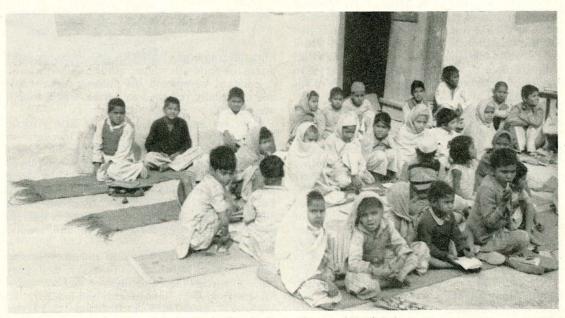
PATIENTS come to the Baraut Dispensary from many villages around because there is little or no medical care available in these villages. The wives of our schoolmasters and evangelists who live and work in these villages play a part in encouraging the women to come.

In one village, twenty miles away, was a Hindu woman who had been married nine years and had no children. To be childless is regarded as a great disgrace in Hindu society and many childless women suffer a great deal because of this. In many instances the husband takes a second wife and the first wife is either turned out of the house altogether or becomes the household drudge.

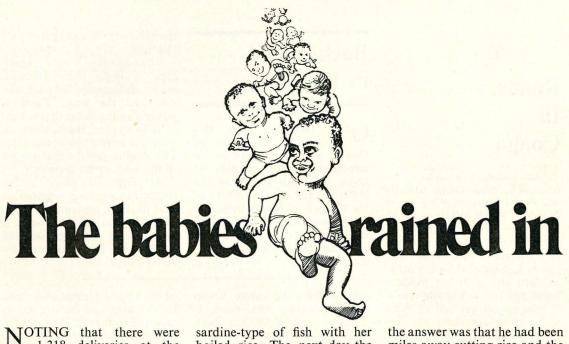
This woman was brought by the evangelist's wife who had given her reassurance and encouragement. It was decided that she needed a three-month course of treatment. Often village women are unable or unwilling to take a long course of treatment and many give up half-way. However, the evangelist's wife brought this woman the twenty miles whenever it was necessary for the full three months. She also helped and encouraged her in the village and supervised the taking of medicines.

Now fifteen months later the woman has given birth to a baby girl so there is great rejoicing in that family. Normally Hindus do not rejoice at the birth of a girl—everyone wants a son. However, in this case, after so many years of childlessness it is a joy to have a healthy little girl.

The evangelist's wife has shown her care and concern for this woman all through and the family know that it is because she is a Christian. In these ways also as well as by direct evangelism Christ's love is being proclaimed.



A village school in the Baraut district of North India.



NOTING that there were 1,318 deliveries at the Christian Hospital, Berhampur, India last year, Dorothy Mount writes: "babies rained in and, imagine, all the sterilizing has to be done on oil stoves."

The pace of life can be imagined for "according to State Council rules we have nearly 48 classes to fit in each week, apart from teaching at ante-natal clinics etc." and the shortage of personnel means that there is a continual "rush from classroom to ward and maybe theatre, to give anaesthetics, or to outpatients to write repeat medicines when doctors are held up."

There are also problems to be faced that are not part of the experience of nursing in this country, for Dorothy Mount continues: "A patient was admitted seven months pregnant with a haemogoblin of less than 10 per cent; then nurses told the husband to bring some meat or fish for her; he brought some tiny dried up

boiled rice. The next day the nurses again told him to always bring some form of protein as her condition was so bad. He replied, "Well, if I bring that for her I don't eat, I can't feed us both. I didn't have a meal yesterday, to bring that fish (that fish would have been about 13p). We put the man on to some coolie work, he cleared paths and weeds for 10p a day and in the meantime the woman was given pots of food that we had from World Vision. Gradually her Hb came up to 50 per cent and she produced a very lively baby girl and after three weeks they both went to their distant village rejoicing. If we ever get time to go to that village we will be sure of a welcome and they will have heard something of the Christian message.

Another patient of ours was brought in a very serious condition. She survived the operation but died 36 hours later. We asked the husband why he had delayed in bringing her and the answer was that he had been miles away cutting rice and the women folk had to wait for his return before she could be brought which meant a two-day delay. He, as head of the house, would be the one to bring her and custom must be kept.

In the midst of the turmoil and difficulties there are events that give encouragement and joy. "Most of our students are Christians but we have several Hindu students and they have been excellent girls; one is now a trained nurse working in our Diptipur Hospital, another has been working at a Canadian Baptist Eye Hospital near here and she is hoping to be baptized this year and marry a Christian. We are so happy to hear about this."

And then there is the thrill of baptism. Five young people were recently baptized at the church, three were daughters of the hospital secretary and the other two were brother and sister of a member of the hospital staff.

Roads In Congo

Sybil Bowers, who works in the office in Kinshasa, Congo, wrote to one of the members of her home church describing aspects of Congo that she had particularly noted.

"Let me try to help you picture Congo a little better. The city of Kinshasa is like any other modern city with big modern buildings and well made roads.

"Once you get out of Kinshasa there are some big potholes which you sometimes have to go on to the other side of the road to avoid. The roads in the Communes, where the Congolese live, are just sand roads. When I went to Ngombe Lutete last year as far as Thysville, some 150 kilometres, the road was a made up tarmacked road, but from Thys-

Background to Prayer

OUR thoughts turn this month to the State of Orissa. This is the area of the strongest Baptist witness in India although many of the churches are now members of the Church of North India.

The three remaining hospitals in India where the B.M.S. have a direct measure of responsibility are in this area, at Berhampur, Udayagiri, and Diptipur.

Although this is only a small area in India there are still major differences between the east and the west. There is poverty in the West that makes it difficult for the Church to support a full time ministry. This emphasises the importance of the work in lay training.

At Diptipur there is an increasing working together so that medical, agricultural, educational, and pastoral work is seen as one and expresses the fulness of life promised by

Jesus Christ.

ville to Ngombe Lutete, about 60 kilometres, the road is unmade and if it has been raining it can be very dangerous. It took me nearly as long to get from Thysville to Ngombe Lutete as it did from Kinshasa to Thysville.

"When I went to Moanda the road was quite good as far as Boma but from Boma onwards we were driving on unmade roads with fields on either side of us. They were not cultivated in the sense of having crops growing in them; they were, in fact, nearly all grass, but the grass was short.

"One more point about roads which I have just remembered is that in the bush, or interior, there are very few made roads. When I went to Bolobo, for instance, when we went anywhere we were on unmade roads."

Missionary Record

Arrivals

- 8 April. Mr. and Mrs. G. D. Sorrill from Chandraghona, East Pakistan.
- 9 April. Miss M. M. Johnstone, from Chandraghona, East Pakistan.
- 11 April. Misses Andrea and Stephanie Lewis from school at Murree, West Pakistan.
- 15 April. Miss M. D. Webber from Bolobo, Congo Republic.
- 17 April. Mr. and Mrs. D. J. Hampshire and family from Cuttack, India.
- 23 April. Miss B. M. Bond from

- Dinajpur, and Miss E. I. Wyatt from Rangpur, East Pakistan.
- 9 May. Mr. and Mrs. B. Windsor and family from Calcutta, India.
- 10 May. Miss A. Bothamley from Vellore, South India.

Departures

- 7 April. Miss H. A. Pilling for Kinshasa, Congo Republic.
- 29 April. Mr. and Mrs. J. Whiteley and family from Antwerp for Kinshasa, Congo Republic.
- 30 April. Rev. R. and Mrs. Walker and family to Brussels for language study.

Death

10 April. Miss Budho Singh, in Delhi, India Home Missionary, 1922-1947.

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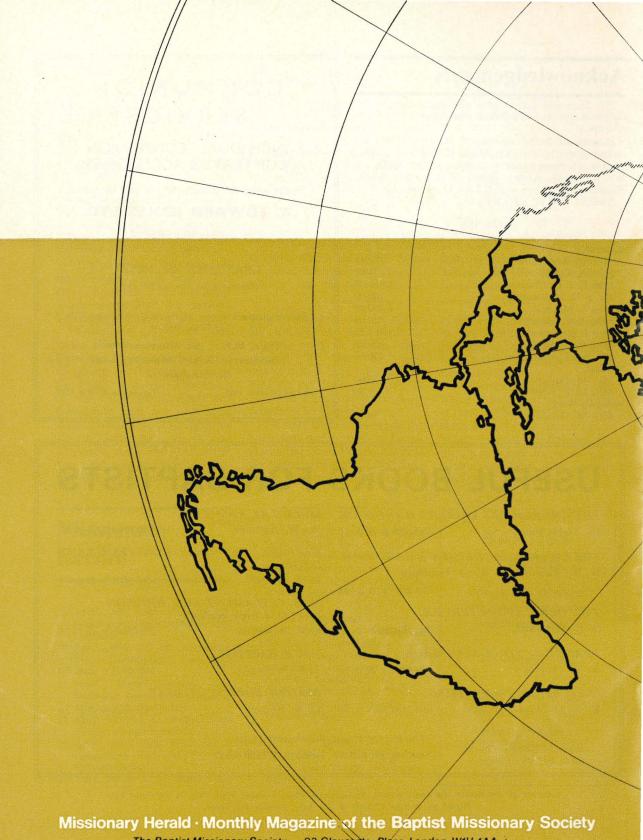
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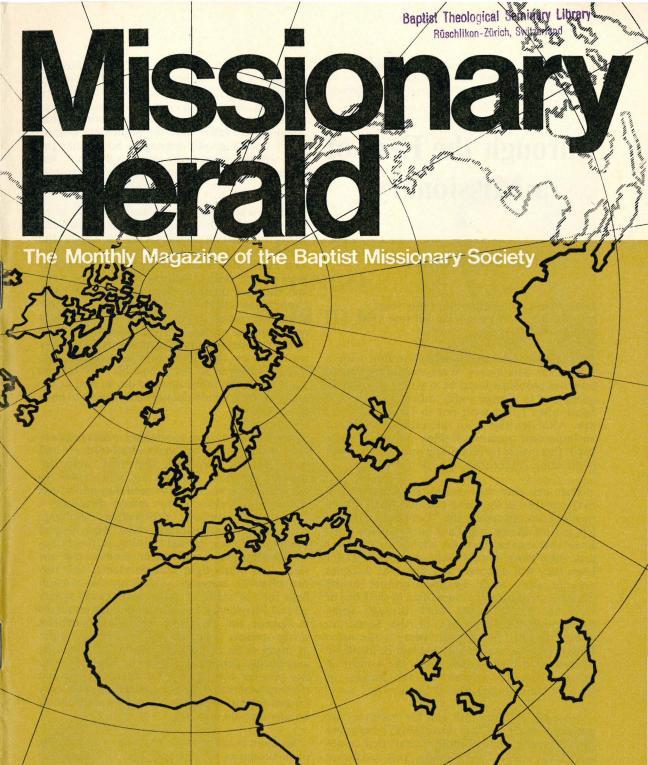
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August 1971

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Through the Eyes of a Missionary

*

In Retirement

Leslie Moore writes after over thirty years with the B.M.S. in Congo, the last four years as Field Secretary.

A T a welcome meeting in connection with a recent Missionary Week-end I was asked how the problems faced by a young missionary going out to Congo today differ from those I faced when I first went out to Congo 32 years ago. Although this is an interesting and indeed an important question, I think we could better begin this article by reminding ourselves of what is the same, rather than of what is different.

That call that sent me to missionary work overseas then is the same call that sends young missionaries out today; the "Love of Christ that left me no choice", as Paul puts it, is the same Love that leaves them no choice today; their task, like mine, is to "make disciples", and I hope they will discover, as I did, that disciples are not often made by great oratory or by dramatic deeds, but far more often as the Love of God has a chance to work through some consecrated Christian life in the humdrum affairs of daily living and "being"; the same Power that was available to me will be available to them, and they too will know the wonder of being constantly encircled by the prayers of those in the churches here at home.

Since the call, the task and the resources are the same today as they have always been, we can all experience that uplift of heart that comes from being counted amongst the great succession of missionaries that began with the apostle Paul and has continued in these latter days through such as David Livingstone, Mary Slessor, William Carey, Albert Schweitzer, George Grenfell and a host of others. Whether we are beginning or ending our missionary career overseas, we can claim with the Psalmist that "the lines are fallen unto me in pleasant places; yea, I have a goodly heritage". Sometimes the lines will not seem to be quite so pleasant, but we can still remember, and rejoice in, the goodly heritage.

Those who were the pioneer missionaries to lands in which the B.M.S. is working had the great responsibility under God of laying the foundations of the Churches in those lands. We who come after them have an equal responsibility in the task of helping to build the walls and the roof on those foundations. Paul, in 1 Corinthians, chapter 3, makes it very clear how great that responsibility is: building walls and a roof requires no less skill and dedication than laying foundations, and the missionary of today needs, no less than those who went before him, to equip himself in every possible way for the work he will be called upon to do, as well as for many tasks he would not normally expect to have to undertake.

In the early days of missionary work, missionaries often had to be "jacks-of-all-trades", and it is scarcely surprising that they were not masters of some. Yet we are still moved to admiration as we think how well they undertook specialized tasks in so many directionsexploring, surveying, prospecting, building, engineering, administration—that were beyond the scope of their normal training. In these days we worship the specialist and tend to put our skills into water-tight compartments, and this can often be extremely useful on the mission field for the staffs of large institutions where several Missionary Societies pool their resources in finance and personnel, but all missionaries going overseas today will still do well to acquire as many skills as possible during their training and during periods of furlough. The lady who can give her colleagues a satisfactory perm and the man who can discover quickly why the lorry refuses to start are as useful as they are popular on any mission station.

So there is much in the character and training of missionaries of yesterday that is still needed by those of today. It is in mental attitudes and (Continued on page 116)

Miss L. Mary Cooke, B.A., A.R.C.M., was baptized at Finchley Lane Baptist Church in 1962 and is now in membership with Claremont, Cricklewood. She is a graduate of Bristol and her love of music has enabled her to serve as pianist through the years. Mary is to marry the Rev. David Norkett, of Bolobo, in August and they plan to leave for the Congo in early autumn.

Mr. David L. Boydell, B.A., has offered for a short-term and will be leaving for Bolobo this month, where he will be teaching in the secondary school. He is a member of York Road Baptist Church, Leeds. Before that he was a member of Durham City Baptist and President of the Joshua Marshman Society. He was for some years in membership with the Congregational Church at Chesterle-Street, although baptized at Heaton Baptist, Newcastle, in 1958.



TO SERVE IN THE CONGO REPUBLIC



Miss Judith O. Speirs, S.R.N., S.C.M. (below), left for Congo in July. She will be joining Miss Mary Hitchings at Tondo. Judith is a member of the church at Herne Hill but has been an associate member at Cowley while working as a midwife in Oxford. She has offered for short-term service having worked previously with V.S.O., as a hospital sister in Malawi. She has been missionary secretary of her church.



Mr. Roger Gray, B.A., has offered for short-term service in educational work. He was baptized at Stoke Road Baptist Church, Gosport, and is in membership at Woodmansterne where his father was, until recently, the minister. Roger is an Oxford graduate and has continued at Regent's Park College a further year to gain the Certificate in Education. He has attended Summer Schools and is a group leader this year.



Miss Jessie Morrison, M.A., has been in Belgium since February and has just left for the Congo. She is on a short-term appointment and will be teaching at Bolobo. Jessie is a member of Barvas Free Church, although more recently attending and serving as a Sunday School teacher in Inverness where she has been teaching. She is a graduate of Aberdeen and holds her Teachers' Certificate.





The Rev. Richard Walker, B.A., and Mrs. Jane Walker, S.R.N. (née Maltby), are appointed to work at Yakusu. With their daughter, Rebecca, they left for Congo in July. Richard obtained his B.A. at Regent's Park College, and had previously completed a teacher training course at King Alfred's College of Education. Jane had a variety of jobs before training as a nurse at the John Radcliffe School of Nursing.

Richard and Jane were both baptized at Salem Baptist, Cheltenham, have served at West Ham Central Mission for eight months and been in Belgium for language study.

(Continued from page 114)

disciplines that so much has changed. Just before I left Congo, the Rev. Jean Bokeleale, General Secretary of the Church of Christ in Congo. said to me, "Tell the Churches in your country that we still want missionaries. We do not want any more Missionary Societies, but we do want many more missionaries." Those words tell us so much about the attitude of Congolese Church leaders today: their desire for a united Congo Church that overcomes the barriers of the tribes as well as the divisions of the denominations brought in by the Missionary Societies; their longing for a Church that will be really Congolese, in nature as well as in name; their determination to be independent and to be really in control of their own affairs; their understanding that the Churches in other lands still have something to teach them and give them through the overseas missionary.

So these lands we have thought of in the past as being the "missionary lands"—in Africa, Asia, Latin America, and the Caribbean—look today for missionaries ready to think in terms of the Church of Christ in that land, rather than of a particular denomination; ready to go as ambassadors for Christ rather than for their particular Church group in this country; prepared to keep largely in the background and to work with the nationals, not expecting to be in charge; prepared to watch lovingly and patiently as those same nationals learn through their mistakes to do a job the missionary thinks he could do more quickly and more efficiently; ready to rejoice that national colleagues are learning to do the job, knowing it is our highest privilege to help them to learn, and so to share with them in building up the Church and the nation, and our biggest mistake to try, impatiently, to do everything ourselves.

One of the most encouraging remarks made to me in the Kinshasa Secretariat, as we discussed the new constitution of the united Baptist Church of the Congo River was by a younger colleague doing a specialist job, who said how much he was looking forward to teaching that particular job to a Congolese, though that would eventually make him reduntant. "After all", said he, "that is why I came to Congo."

Those who went overseas for the B.M.S. in the early days faced many hardships and difficulties we do not experience today. Their lives were often in danger from hostile natives, as well as from unknown diseases and an untried climate. Travel was hazardous and slow, and communications poor; they were often venturing into places where no white man had been before. For these reasons we rightly think of them as pioneers.

Except perhaps in parts of Brazil, no B.M.S. missionary today is called to be a pioneer in this geographical and physical sense. Yet we are still called to be pioneers in the realms of mind and of spirit—pioneers in literacy and higher education, pioneers in medical training and public health, pioneers in agriculture and community development, pioneers in theological training and lay evangelism, pioneers in Christian co-operation and Church unity.

We thank God for those who during this year will go out from our Churches at home to the Churches overseas, ambassadors for Christ, and pioneers in the new outlook in missionary service, and we pledge to them our prayers and our full support.

Through the Eyes of a Missionary

At the Beginning

Michael Wotton writes after his first few months in Brazil.

HOW significant for the missionary task are those four little words in John 1:14, "The Word became flesh"; the Son of God who had been enthroned in Heaven, amid glory, became flesh, a human being (though without sin); He became one of us, willing to share the sort of life that we live: life with its battles and problems, temptations and suffering.

For Jesus, incarnation meant sharing to the fullest possible extent in the life and sufferings of the people He had come to save, in the end even to "bear our sins in His own body on the tree".

My wife and I have been in Brazil for a mere three months, but during these months and over the many years that lie before us here, we have been and shall be endeavouring to see our primary task as, in some sense, "incarnational": to share, as fully as lies in us, in the way of life of the people around us, seeking to share their customs and their culture, their pain and their problems, their fears and frustrations, seeking to understand, to accept and to love. And then once we have learned to sit where they sit, we shall be able to serve them and to share the glorious truths of the Gospel.

When one is living in England, it is very easy to talk about this "incarnational" principle for missionaries; the test and the challenge come when you find that the Lord wants you to uproot yourself from Britain and travel 6,000 miles to live in a country, culture and climate that are, in every sense of the word, "foreign".

We had anticipated that our early weeks in Brazil would be a very difficult time in adjusting and settling into this "foreign-ness", but we are glad to report that we have settled happily and well, excited rather than deterred by all the newness around us. There is so much in the life and people here to appreciate and to enjoy, if one looks and listens with sympathetic eye and ear.

Learning to become Brazilian and seeking to share realistically in their way of life means a richly coloured patchwork of experiences, some pleasant, some daunting, many amusing and some which touch your heart. It means eating Brazilian foods and trying Brazilian recipes (which are sometimes alarming but mostly very tasty). It means sharing your home with a few lizards, cockroaches and occasionally other wild life. It means sweltering at times in the summer heat of the Tropics. It means enjoying the company of a people who are warm-hearted, gracious and friendly.

It means on Sunday mornings going to a packed church, with the children, babies and all, staying in for the whole service (and behaving well!). It means smiling contentedly at the excitement and wonder on the faces of your children as they see sights that they have never seen before. It means frequent bewilderment as you try to understand the rapid Portuguese of neighbours, shop-assistants and callers at your front door. It means "wasting" many hours of time as you submit to red tape in order to obtain necessary documents.

It means walking past plush shops in the town and seeing a blind or severely disabled man lying there on the pavement, begging bowl beside him, while prosperous city life swirls noisily and heedlessly past. It means wondering, as you see houses made just of mud slapped on to a rough wood frame, how the pittance which some people earn manages to keep body and soul together.

It means wrestling with the complexities of Portuguese grammar through the yells of hordes of small boys endlessly playing football in the road just outside. It means the immense privilege of getting to know our B.M.S. missionaries out here and of learning from their experience. And it means the priceless treasure in our hearts that we all know when we are "in His will".

Obviously, many customs and attitudes are different here. Some of these differences could easily irritate and annoy. Time, for instance. A garage proprietor promises to have your car serviced and ready for four hours' time; and when you go back after five hours, you find that he has not even started on it, and says "Tomorrow afternoon" without a blush or hint of apology! Or somebody promises to do a job for you "tomorrow", so you stay in all day waiting for him to come; but a month goes by before he turns up, apparently unaware that he is late or was expected before! How easily one could feel irritated.

But we need to remember that the Brazilian way of thinking about time and punctuality is not "worse" than ours; it is just "different". What a disaster it would be to come here demanding punctuality and expecting Brazilians to behave in a British way! But it is a serious matter because a missionary of another society recently gave up and went back home because he had always been such a stickler for punctuality that he found he could not stand life here. Which is why, as we have learned in these three months, it is so important to leave behind our British ideas in order to think Brazilian thoughts and live

Brazilian attitudes. It is the incarnationa principle again. And time is just one example. Other things are harder to accept cheerfully and to make part of one's own way of life.

So far at least, my wife and I have enjoyed getting to grips with Portuguese; but if this sense of frustration comes to us (and it comes to most new missionaries sooner or later), I think it will help to keep things in the right perspective for me to remember that the Lord spent thirty years preparing for a ministry of only three years. I cannot believe that He found the years of working with his hands in the carpenter's shop, in disreputable Nazareth of all places, frustrating or wearying. We would value your prayers to help us to keep "looking unto Jesus", looking unto the attitudes He brought and the way He reacted to the "new" life and testing circumstances of incarnation into our humanity.

Life overseas may have its problems, but the compensations are more than enough and we are thrilled to be here. Why won't more come from Britain? There is such a welcome here; the first time we went to a Baptist church here in Campinas, the minister welcomed us at length from the pulpit and after the service half the congregation in the packed church came up to shake us warmly by the hand. Such a welcome; and such a need too that I cannot believe that the Lord is not calling others. (For instance, the area in which the Rev. John Pullin and his wife will be



Campinas, the town where most of our missionaries have stayed for language study.

Preaching in the open air; a regular method of evangelism in Paraná.



working in Paraná has at the moment only one trained minister for the whole association of Baptist churches.)

At present the ten months of full-time language study, followed by a further six months of orientation, seem to stretch endlessly into the future, as we wait with a degree of impatience to start the job the Lord has brought us here to do. Some of our fellow-students at the language-school (missionaries from America mainly, of various evangelical missionary societies), with

no opportunity because of the language barrier to preach, visit or carry responsibility, understandably find this period of preparation frustrating, wearying, and difficult to cope with.

And the future? If one sees the task of the missionary as "incarnational" in some sense, one can see how God-given, Christ-abiding and Spirit-inspired the whole venture must be. Only the Lord can make this possible in these whom He calls. Our hope is in Him.

The Desk-drawer Twins

by Jennifer Pell, of Baraut

Baraut is a small town where there is no women's hospital with a qualified doctor. The nearest hospital is forty miles away in Delhi. This means that many complicated midwifery cases come to our mission dispensary. A girl of eighteen was brought to us very seriously ill with pre-eclamptic toxaemia. The next day she gave birth to twins, a girl and a boy, both weighing three pounds, and both miraculously alive. My colleague and I had both felt that there was little or no hope for the babies.

Here in Baraut we have no oxygen or incubators and no facilities for the care of such tiny babies. However, we wrapped them in cotton wool and put them in a drawer taken from a desk. From the first day they thrived surprisingly well although they needed almost constant attention and we had some anxious moments. However, after a week they were able to go home.

The twins, now seven months old, are growing rapidly and appear quite healthy. Their parents are young and so are willing to learn new ways, which means that the babies are not subjected to the many harmful village customs and treatments. They are Hindu, as are most of the people in this district, but the contact with them gives the opportunity to talk to them of Jesus Christ and His love and in a small way to show something of His love in action.

Brazil sends us the Challenge

This article has been written by Pastor Cornélio Dorta Bernardes, Pastor of the 1st Baptist Church of Curitiba and President for 1971 of the State Board of the Parana Baptist Convention. (Translated by Roy Deller, B.M.S. Field Secretary, Brazil.)

A SI write these lines, I have before me the map of our State, Paraná, the most promising mission field in Brazil. As my eye travels along the roads marked on the map I pause at each

town without a church, at each village without a believer and conclude sadly: "Much of the country remains to be occupied" Joshua 13:1.

I travelled these roads when I was still a seminary student and trembled before the great challenge. Today, after sixteen years in the active ministry, I look again and, perplexed, see the same problem: much of the land has still to be occupied.

Looking at so much land still to be occupied, I am made aware of the great challenge facing our evangelical churches. Quite near to the

They have studied tog They will work t



Rev. John and Mrs. Valerie Furmage (née Oman) are from Falkirk, Scotland. They were both baptized and are in membership with the Baptist Church there. John was a deacon and editor of the church magazine. They were both officers of the Youth Fellowship and shared in the work of the Sunday School and Children's Missions.

John was trained at the Baptist Theological College of Scotland and after their marriage in 1969 they shared in the pastoral work of the church at Small Heath, Birmingham. They have been at St. Andrew's for the semester in mission.



Rev. Keith and Mrs. Barbara Hodges (née Walker) were both baptized at Bethania Baptist Church, Cwmsytiog, New Tredegar and remained in membership there until Keith was inducted to the pastorate of Glyn Baptist Church, Tredegar, in 1966. He completed the Welsh Baptist Union non collegiate ministerial exams in 1965 and is now a fully accredited minister with the Welsh Baptist Union. They have been at St. Andrew's Hall for the academic year 1970–71, their course beginning only a few months after they had realized God was calling them to Brazil. Andrea (4) and Justin (nearly 3) will be with their parents in Brazil.

capital, Curitiba, there are populous towns without believers, without gospel witness and without churches. My eye travels outwards from Curitiba along the map and I see dozens of cities and entire regions without as much as one evangelist; with no one to spread the message of salvation. In the Central and South-Western area alone there is a population of over three million in 140 municipalities with very little evangelical witness as yet. That is but one part of the great challenge which is Paraná today.

Allow me to say, however, dear readers, that

ether at St. Andrew's ogether in Brazil

the land is fertile and that the word once sown does not return empty. The Spirit of God has crowned with much success the labour of our hands. But again the question: if the land is fertile and the Spirit has been at work, why, WHY haven't these lands been won?

"Is the seed still in the barn" Haggai 2:19. Can it be that this fertile soil constantly watered by the dew of heaven is not producing because of lack of good seed or because the seed has been left in the barn? Seed there is because, as you well know, we have Bibles, New Testaments, Gospels, tracts and Christian literature . . . yes in the barn there is an abundance of good seed with which to sow the land. I am bold to say that there is nothing wrong with the seed.

Wherein then lies the problem? You are right to ask and I can only reply "the workers are

terribly few".

Why are they few? Where are we failing? We

(Continued on page 122)



Rev. Michael and Mrs. Hazel Collins (née Cornish) came from Grangetown Baptist Church, Cardiff where they were both baptized. They were married in 1961 and Michael then trained for the ministry at the South Wales Baptist College from 1964. In 1967 there came the call to the Bethel English Baptist Chapel, Tonypandy in the Rhondda Valley and in March 1971 Michael and Hazel went to St. Andrew's for a term. Before training for the ministry Michael was a boilermaker welder and Hazel is a teacher of domestic subjects. Their two children are Sarah (6) and Andrew (3).



Rev. H. Roy and Mrs. Ann Davies (née Cadle) were married in August 1970, and after pastoral experience in Birmingham attended the Mission Semester at St. Andrew's from January to July 1971. Roy was baptized and is a member of the Tabernacle Baptist Church, Newbridge. Before entering College he was a Methodist Local Preacher and worked in the Sunday School and Youth Club. His main training was at the South Wales Baptist College. Ann was baptized at Richmond Road, Pontnewydd and is a member at Pontrhydyrun, Croesyceiliog. She has served in the W.R.A.F., received training in farming and completed a course of teacher training.

(Continued from page 120)

are a denomination in full progress. Few are the harvest fields in which there has been so much advance. We have three great theological colleges, one theological faculty, several smaller colleges and Bible Institutes and all are full to overflowing. Still I say: "The workers are terribly few". Could we double immediately the number of pastors in the active ministry and the number of ministerial students we would still be terribly few to adequately attend the great challenge.

In this fertile land of ours any seed planted will germinate. So it is that those who sow despair and despondency also prospers. With free acceptance of the word sown the strangest doctrines take root and noxious weeds spring up. In such a situation it is even more urgent that the

seed sown be pure.

We would be very ungrateful if we did not praise God for all that you, the Baptists of Great Britain, have done for Paraná. The workers that you have sent us have been of great usefulness. They have adapted themselves wonderfully to the needs of our people and with deep humility and devotion have engaged in God's work. But let me again reiterate: They are still very few.

In the Gospel according to St. John we read "Lift up your eyes, and look on the fields; for they are white already to harvest." In Luke 10 we read again "The harvest truly is great but the labourers are few: PRAY ye therefore the Lord of the harvest that He would send forth

labourers into his harvest."

That is exactly what we are doing, my friends, we are praying to the Lord of the harvest that He will send us more workers so that together we can begin to meet the great challenge.

WHO GOES WHERE?

Twenty-two newly appointed missionaries, plus nine wives and ten children, have left this year, or will soon be leaving, for service overseas with the B.M.S.

The following list shows the variety of work and location.

CONGO

Eight teachers for secondary schools (one married, five on short-term service)

Two nurses (one short-term)

One pastor (married)

Two builders (one married, one short-term)

One secretary (short-term)

One volunteer (one year)

BRAZIL

Five pastors (married)

EAST PAKISTAN

When circumstances permit— One pastor (married)

NEPAL

One teacher

There are other men and women preparing for service overseas.

There are still opportunities for more missionaries.

CONGO

Doctors are urgently needed.

Graduate teachers and nurses are always required.

BRAZIL

Pastors are needed for extending the work in Paraná and to advance into other states to which the B.M.S. has been invited.

Inquiries about service should be addressed to: Miss F. A. Brook.

Gifts for the work of the Society or general inquiries should be addressed to:

Rev. A. S. Clement

both at:

Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA.

Through the Eyes of a Missionary



Twenty Years On

Keith Skirrow has been with the B.M.S. in East Pakistan since 1949.

WHATEVER else one may say about East Pakistan, at least it is no longer an unknown country (though there was an astonishing ignorance about its language shown by the BBC "Brain of Britain" contestants recently!)

In 1949 I knew there was an East Pakistan but I had a picture of uninhabited forest and not the most populous part of Pakistan as in fact it is. But then my location was switched to East Pakistan and I believe that that was in the purpose of God for my own life.

Concerning the situation then and now, there are many things that have not changed. First, East Pakistan remains overwhelmingly Muslim. In the recent cyclone which devastated the

Ganges Delta, perhaps one million died and so far as is known not one was Christian. (There are also non-Muslims who observe superstitious practices which seem to be quite antedated in these times.)

The second constant factor is the appalling poverty, squalor in the towns and starvation very often in the villages.

This is in spite of the marked changes which have come particularly in the sphere of industry. Great new factories have sprung up in the towns and even in what were villages, such as Chandraghona. Electricity is now available in most towns and even in villages.

New methods have been applied to agriculture and new types of seed have been introduced, but by-and-large the effects are not yet evident.

There has been a marked progress in the medical services given by Government, though some areas such as that of Leprosy have scarcely been touched. Malaria, on the other hand, has been reduced to an amazing extent through the attack made on the anopheles mosquito.

Another change is in the popularization of education. Whereas when I went first anyone who had studied at school for eight years was looked upon as "learned" now it is the aim of most scholars in the higher forms of school to go on to College. The colleges are crowded,



Most ploughing in East Pakistan is still by the old method.

Typical village houses in East Pakistan.



though one cannot say that they have maintained their standard.

The political changes are well known and it is not the purpose of this article to enlarge on this. All one can safely forecast about the future is that the situation is going to change more, for better or for worse, and that anything said at the moment of writing will no longer be applicable when the article appears in print!

Within the Christian Church and the Baptist churches in particular there have been some important changes in thinking, at least among the more thoughtful sections of the leadership, which we may hope are beginning to permeate the churches as a whole.

First, the realization that the churches cannot rely on outside help for ever; a realization which was accentuated by the crisis of the 1965 war with India, and which the present crisis must further accentuate.

(Perhaps this is the point to mention the big landmark of my period of service, the separation of the Baptist Union of Pakistan from the Bengal Baptist Union. It has certainly helped to encourage the leaders to think for themselves and to forge policies adapted to the needs of the country.) Second, most important of all, a realization that the Church, though a tiny minority, has a tremendous responsibility to the nation as a whole, and an imperative need to witness.

Third, a growing sense of unity with other Churches. One cannot omit to mention here the great change which has come about in Roman Catholic/Protestant relations; first of all in the Southern part of the province and now in the Northern part. A striking instance is the Roman Catholic co-operation in a scheme for Adult Literacy headed up by Miss Ena Wyatt in Rangpur-Dinajpur districts.

Fourth, the need for a trained ministry, ordained and lay. There has in the past been a tendency to regard the ministry with disrespect, and the inevitable result has been that the men best fitted for the task have not been drawn into this service. Our projects for a trained ministry attempt to break through this vicious circle. First, the Pastors' Training School which serves several Protestant denominations. Second, the College of Christian Theology, a non-residential college so that the students may take their training in the environment of their homes and daily work, where their future ministry is likely to be exercised.

It must be stressed that these new ideas are

only beginning to take hold in the churches, and they need our prayers so that they may bring them into effect.

I conclude with an assessment of the missionary's own position. There are very few of us who do not have from time to time misgivings and heart-searchings. (For me a specially difficult time was when my father was slowly dying and my mother had to manage alone.) For all of us there is the question of our own sufficiency for the task: and, very pressing, the education of our children and now the political situation.

My own hope is that I shall return at the end of this year to East Pakistan. There is a reluctance to give up a course once entered upon, but more than that, there is an unfinished task and, in particular, much to do in the training of leadership already referred to.

There is the fellowship with national Christians and friendship with other Bengalis, very real things to me. There is the expressed wish of many of them that my wife and I should go back to them. Through all these things I believe that God is making known His will to us that we should return.

For those who have just begun or are just beginning their service on the field we ask your prayers. The future is far from clear, but in the ways indicated they can in their several ways help the national Church in the ways in which God is leading them.



AWAY TO ASIA



Miss Glenys Walker was baptized, and is a member, at Christ Church, Welwyn Garden City. She served as organist, as an officer in the Girls' Brigade, and shared in the Holiday Club each year from 1962. Her desire to be a missionary goes back to childhood and has been confirmed through the years.

Glenys was at the Lady Spencer-Churchill College of Education from 1966–68 and has taught at the Rosedale School in Welwyn. She hopes to leave for Nepal early in 1972.

Rev. Robert and Mrs. Miriam Young, R.G.N., R.S.C.N., S.C.M., (née Moore), are both from Granton Baptist Church, Edinburgh. They hope to share in pastoral and evangelistic work in East Pakistan.

Robert spent two years with Operation Mobilization working first in Turkey and then in Germany. He is a qualified electrician and has prepared for his ministry with two years at the Bible Training Institute, Glasgow, and two years at St. Andrew's Hall.

Miriam has trained at the Ulster Hospital, Belfast, and the Royal Infirmary and Western General Hospitals, Edinburgh. She has shared "Summer Work" with the Capernwray Missionary Fellowship. Miriam joined Robert for his second year at St. Andrew's following their marriage in 1970.

Book Reviews

Who'd Stay a Missionary

Helen Morgan Patmos Press 20p.

If you feel you have had a surfeit of the 'theology of mission'; if you are disturbed by emphasis on "structures"; if your last missionary deputation speaker seemed to say things you were not prepared to hear, then spend an evening reading Helen Morgan's book.

It may at times seem naive but on reflection you will appreciate the point. Two chapters, "Should a missionary have four o'clock tea", and "O.K.—make mistakes", illustrate the problems of cultural differences and co-operation with nationals that some so glibly refuse to admit.

Perhaps you will query "God is more interested in preparing you for His Kingdom than in helping your school (or hospital or office) functioning smoothly" but read on and rejoice that the spirit is still alive that prompts the testimony "Some stand on the brink of missionary service as I did: afraid, reluctant finally to commit themselves, thinking of all they will miss. Go on. You will miss nothing."

Background to Prayer

During the last days of this month we shall be remembering especially the island of Ceylon. The news of late has been of the emergence of a revolutionary movement. The government acted swiftly, but it is likely that there remains a sense of frustration and the possibility of fresh outbreaks.

The situation in Ceylon is a reminder of the problems that do have to be faced in areas where missionaries of our Society work. Political moves can influence missionary work.

Our reaction to this at home must be a renewed sense of urgency in our prayers. Prayers not only for the safety of our missionaries but prayers for the national Church and prayer for the leaders of nations.

If we are to pray then we need to be informed and this is

the task of those who serve in the Mission House, our representatives in Wales and all those who share in deputation.

Deputation involves much voluntary work on the part of church and auxiliary missionary secretaries and it is always a cause of thanksgiving that so many give so much so readily for the cause of the Society and its work overseas.

Missionary Record

Arrivals

- 22 May. Miss I. V. Wright from Udayagiri, India.
- 26 May. Dr. Joan Pears from Berhampur, India.
- 29 May. Miss J. Sillitoe from Upoto, Congo Republic.
- 3 June. Miss S. Slade from Tansen, Nepal.
- 9 June. Miss D. M. Avery from Balurghat, India.
- 15 June. Miss S. M. Bowers from Kinshasa, Miss J. M. Comber from Kimpese, and Rev. and Mrs. D. A. Rumbol and family from Binga, Congo Republic.

Released from the Watchtower

By Valerie Tomsett Lakeland 50p.

For most of her life Valerie Tomsett was a "mixed-up kid". An education disturbed by asthma, a home life disrupted by odd adventures into religion and a marriage that never had a chance. Over all this broods, for her, the beast; the organization of Jehovah's Witnesses that can be compared with Nazism or Communism with its adherents in Britain "like puppets dancing on strings that were pulled in America".

Now Valerie Tomsett professes the Christian faith and from that vantage point can see nothing good in the movement that gripped her, often apparently against her will. Are her criticisms valid? Does she exaggerate? Probably those who have passed the same way as she did can say. Here is one window into the organization through which it may be valuable to look and, having looked, to catch the zeal for visiting allied to a desire to witness to the Jehovah's Witnesses for the reasons Valerie Tomsett gives.

Births

- 1 June. To Dr. and Mrs. D. K. Masters (of Pimu), a daughter, Jacqueline Anne, at Kinshasa, Congo Republic.
- 3 June. To Rev. and Mrs. G. R. C. Allen (missionaries returning to Congo), a daughter, Carolyn Mary, at Canterbury.

Death

11 June. Miss Mary Eileen Collett, aged 78, at South Lodge Home for Retired Missionaries, Worthing, B.M.S. India Mission, 1920-1950.

Acknowledgements

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General: Anon., £2.50; A.A. & A.N., £5; Nemo, £25; J.R.P., £1.44; F.E.M., £255; Anon., £5; Lois, £5; Anon., £5; G.E., £3; Anon., £29; P.M.A., £1; M.G.McC., £5; M.R.J., £2; B.M.R., £10; Anon., £1; Anon., £10; Anon., £2.

Medical: Anon., £5; Anon., £5.

World Poverty: Anon., £5.

Relief Work: Anon., £2; Anon., £15.

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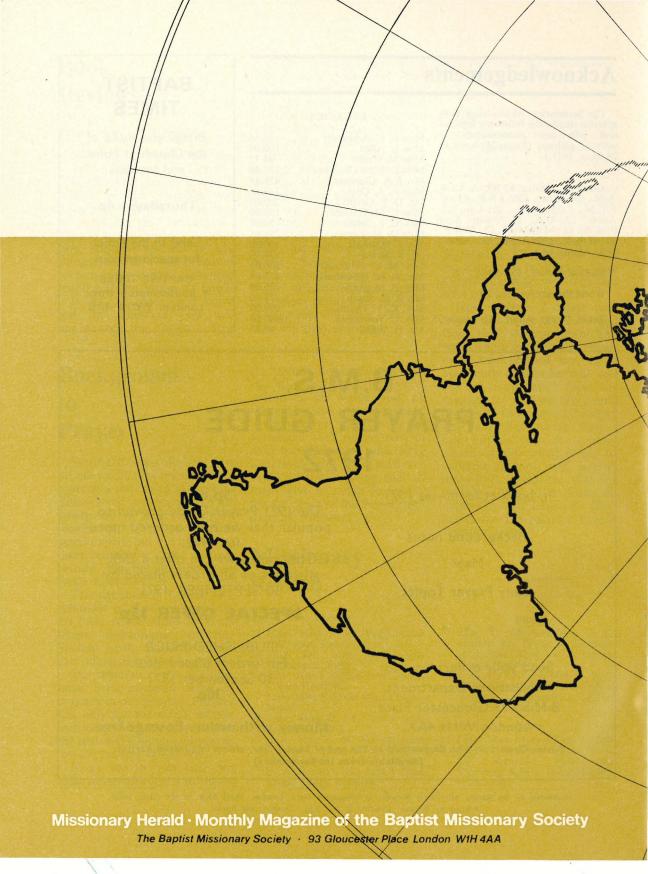
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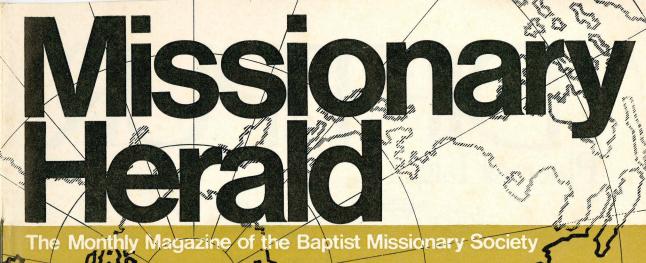
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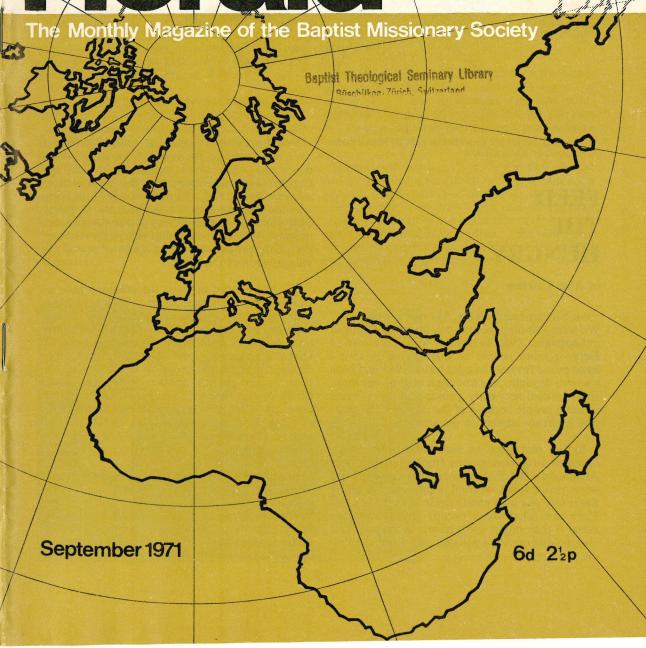
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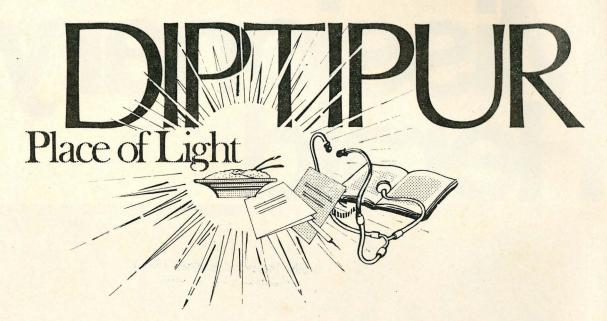
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(Available from 1st September)









Articles and photos are provided by B.M.S. Missionaries from Diptipur, Orissa, India.

FEED THE HUNGRY

by Alan Casebow

"But Sir, my rice is dying. My rice is dying..." We were standing outside our house at Diptipur in September 1966. In front of us was a crowd of forty or more people all clamouring to hire a hand pump from us straight away. 1965 had been a severe drought year and then in 1966 the monsoon finished very early, prolonging the suffering of these people because of the famine conditions which already existed in the area.

Earlier that year we had ordered ten handoperated irrigation pumps from a factory near Allahabad. The first men to rent these pumps were two coolies we had employed to pump water into our own paddy fields to save the crop. They saw what these pumps could do. They asked if they might use a pump to irrigate their own fields near their village, and from then on the news spread. Bob Larson (my American colleague) and I were not prepared for the rush on them which developed and which lasted right through October and into November. During that time we were out all day, almost every day, checking sites for pumps and setting them up in place. This was really the beginning of our village work in India. In a short time that year, as a result of the pump project, we got to know many of the villages around Diptipur.

We had arrived in India the previous year, in October 1965. Diptipur is in a backward area, suffering from recurring drought and the human suffering which goes with it—hunger, malnutrition, weakness and disease. During five years at Diptipur, in every year except the last one, drought affected the crops of either the whole area, or one part or another within that area. Much of the time and energy of the people is taken up just with worrying about the problems of living. How can we go to them speaking of the love of our Saviour and ignore their desperate physical need?

In Matthew chapter 25 the question is asked— "Lord, when did we see thee hungry...?" This question is as relevant today as it was then and is still a challenge to us as Christians as we try to bring the message of Christ to people living under these conditions. This is why I believe the agricultural aspect of our work can be a valuable part of our Christian witness in developing countries.

What are we doing about this at Diptipur? At the agricultural centre we have six acres of land. Apart from farm buildings this is used as demonstration plots where people can see the new varieties and methods of cultivation and where seed is multiplied for distribution. Another important use is to familiarize ourselves with the new crop varieties and methods which we intend to pass on to the villages. For example, we have been demonstrating several varieties of rice which mature quickly, growing and coming to harvest during the time when rain can be most expected, and a full month before the local varieties. New varieties of wheat, maize, finger millet and other crops have also been grown and the seed has been distributed.

Also on the farm we demonstrate and try to popularize the use of different implements. One example is small motorized cultivators which are also being rented out on an increasing scale each year.

Diptipur is at a road junction and buses stop just outside the Centre. We have many callers coming for advice and to see what we are doing. From what is heard from time to time one realizes that the local people keep a good eye on us. They watch everything we do and judge the results for themselves.

Apart from the crops grown at the Centre we have also a herd of dairy goats. These are chiefly of the Jumnapari breed, the largest dairy goats in India. We are also crossing them with other breeds. There is a constant demand for young kids from people who want to improve their own herds.

We have two ponds at Diptipur which we stock each year with good species of food fish. Many of our villages have their own ponds of various sizes which fill with water during the rains. More of these ponds could be used for fish farming before they dry out in hot weather. Properly looked after they could provide good protein food, or a good income for the village each year.

A most valuable part of our work is the extension work in the villages around. I began by telling you of our experiences with the hand-operated irrigation pumps. We still sell and rent out these pumps and they are now a permanent part of our programme.

During the two years prior to our furlough we ran a combined agricultural relief and education project. Each year we took one drought-hit village where crops had failed and we supplied farmers with seed of one of the new early ripening rice varieties and also fertilizer. This was on an agreement that they would pay back the cost of the seed and the fertilizer after the harvest. The



Alan Casebow inspecting a demonstration crop of hybrid maize at Diptipur.



Transplanting rice in Diptipur.

village was then visited once a week to supervise the tending of the crop and to give general help, advice and encouragement. We also grew wheat after rice as a demonstration using the new highyielding, Mexican type wheat. Others in the village bought seed and fertilizer from us and began growing wheat as an extra grain crop for the first time.

Initially in these projects we have worked through the Christian community in the village,

insisting, however, that the project is not just for them. Anyone who has suffered from a poor crop should be able to be included. We try to get the Christians in the village to see this as a means of witness to fellow villagers—showing concern and love for them as they share these things with them.

In our work among the village people the Agricultural Centre does not work in isolation. Agriculture is only one side of life on the station, for as well as being the centre for church and evangelistic work in the area, Diptipur also has a hospital and a school. We value being able to work together with these other departments in ministering to the needs of these people to whom God has called us.

In their contacts with village churches missionaries and pastors have been able to point out to us areas of need which otherwise we might not have seen. The hospital staff have been able to give valuable help at the farm. They have also joined with us in village visits. While we have been concerned with the men and the crops in the fields, the Nursing Superintendent and nurses have given health and nutrition talks to the women in the village.

"Lord, when did we see thee hungry...?" The question does not end there, but the list goes on —"... Thirsty, a stranger, naked, sick, in prison, and did not minister to thee?" Jesus emphasizes that our faith should show in practical love and concern, caring for those around us in every aspect of their lives, whether spiritual or physical. As with medicine, education and other forms of service, the agricultural extension work is itself a Christian ministry. A Christian ministry in which we are privileged to work together at Diptipur for the glory of our Lord in West Orissa.

PREACH THE GOSPEL

by John Blackmore

who imagines what a pastor in the Diptipur area might write.

I AM a pastor, with nine villages in my care. The Christians expect me once a week, and stop their work, weaving, while I conduct the worship. I also wander round the village to talk with non-Christians while I am there.

Today is Sunday, so I shall stay in this village where I live, and conduct the service this afternoon. The lay preacher does it sometimes, but he has gone to another village. Most of my villages depend on my visit, because the Christians in some villages cannot read. Some can just about write their name.

I have worked here now for two years, since I came back from my four years in Bible School. I had been an evangelist before that, and as I had attended Diptipur Mission School (up to 11-Plus level) I was eligible for training. The area committee, called the Panchayyat, which makes all the decisions for the fifty churches around the Diptipur area, decided I should work here.

My group of villages is quite a mixture. This village where I live has some Christians who are third generation . . . their grandfathers first left Hinduism to become Christians. There are about fifty on the church roll. They vary in keenness, but many come regularly. Last year this church gave just over the amount the Panchayyat decided was our share in giving. We could raise more, but our church building needs repairing, and with a bad crop again last year, cash is short.

Most of the offerings come in rice, from the little they put aside for the Lord every time they cook. The first fruits bring some. I expect we shall make up our share at Harvest Festival . . . if we get a crop.

When we were assessed this year, I explained that the Nanda family are not with us any more. Their son, educated in Diptipur Mission School, and then through High School by all the family scraping together to pay the fees, has now got a decent job in Sambalpur town, seventy miles away. The Nandas have now gone to live with him and live on his salary. We could do with the boy here to help with the church work, and to represent us on the Panchayyat. But, of course, he had to go, for there is no work for him here in the village. But I suppose his parents will come back when the rains begin. Their land is here, and they will want to cultivate that.

Tomorrow I shall visit another village, a branch of this church. Duipali has only one Christian family. They became Christians when so many in this area did about ten years ago. No one else there did, but they have stayed faithful all this time. If I did not go to them, I do not know what they would do. Our lay preacher goes sometimes if I ask him. I hope he would do it if I was not here.

Tuesday is my day for Teenigarh. They decided to become Christians in the big response of the fifties, when Diptipur was built. But some of them just followed the crowd and were not really converted. Some have gone back to their idols. I suppose I could win them if I spent more time there. Still, you cannot be everywhere.

Wednesday is Market Day. That is a good day for meeting everybody. Charpali draws everyone from six or seven miles around it for trading. Like all the Christians in this area, the people from this church are weavers of cloth, so will go to sell their cloth, and buy pots, and maybe rice. Most of us cannot afford the vegetables, which would help us stay healthy, but we all go to market, to meet people as much as to buy.

Thursdays I go first to Panchgarh, where there is just a widow on her own who is a Christian, and then I cycle on to Chauterma for the group there. I get home rather late, and I do not like that, because travelling alone is not good. Sometimes I stay the night, and then we spend the

evening singing, with drums and cymbals. They have a good group, and it draws the young men.

Next Friday I have to go to Saatpali, and hold a church meeting in the evening. There is friction between two members there. The deacons told me they had tried to settle it, but a full church meeting is needed. We need to do it quickly, because the church has begun to take sides. Of course, the two members have not received the Lord's Supper since they fell out, but now the church is taking sides, they all agreed that last week we could not hold the Communion Service at all until it was all settled. Chandra will, I think, forgive and forget, but if Dilip refuses, the church may need to put him out of fellowship until he forgets his grudge. That church can usually take care of itself. The government school means some of the members can read. The lay preacher there is trained and authorized to conduct the Lord's Supper.

Saturday is another two-village day. Yesterday I found one of them with a lot of sickness. I prayed in each home, of course, laying on hands with the deacons. That village knows how God works through that. Nitya's wife has never forgotten her release from spirit possession.

It is nearly the end of the month. Then I shall go to Padampur to our monthly pastors' meeting. The morning is spent in having our work diary checked and discussed, and then in giving our offerings to the treasurer, and drawing our wages. The missionary used to check our work and advise us, but one of our own older pastors does that now. The treasurer is also a pastor. I do not have anything to draw this month . . . as usual. I took an advance during last week so that we could continue to eat, and that, together with the offerings, will add up to my monthly £5 wages. I know the treasurer is not supposed to give advances, but I have managed to get a little. Still, there again, I am exceptional. I have got a little land to supplement my income. My brother farms it for me, and gives me half. With three daughters, I need it all. If I had a son, I would stop having more family. But my daughters will not be around in my old age, for they will be with their husbands. Only a son can support me in my old age. He is my pension. But how many more girls will be born before I get a son? Jokhiya had seven!

I wonder how much longer I shall be em-

ployed. The Indian Council, in far-off Cuttack, 250 miles away, have decided our churches must become self-supporting. It is true our Christians gave more from fear of evil spirits when they were Hindus than they do now for the love of God. But we are all poor. We are told we must prepare for a day when money can no longer come in. But we have never learned to think of tomorrow. It is hard enough to exist for today. The grant which the Indian leaders in Cuttack send to this area is being reduced by a fifth a year since 1970. Even with slightly increased giving, this mostly means reductions of paid pastors like me. The budget will be decided next month, at Panchayyat. If my name is put on the list, I shall be sent home with two months pay. I do not know how to weave, since I left home to become a pastor. I have no home of my own. £10 is not much.

Of course, there is one slender hope. The Orissa Church has joined up with other churches in North India, into what is called Church Union. The leaders in Cuttack say it will be a good thing. They are still emphasizing training laymen to take charge. So it looks as if my job will be done by a layman soon. And that means this church and the other big one will get on all right. But what about the old widow . . . and the faithful couple in Panchgarh . . . who will go to them?

The missionaries from Britain and America who were doing church work are not supervising us any more. They had to go home for family reasons. We have to stand on our own feet. The only local person we have is Rev. Lingaraj Tandy, B.A., B.D., and he is doing what the missionaries used to. But he lives in Balangir, in the older area, and has 180 churches to look after. So we seldom see him.

Perhaps we will have to try harder ourselves. If the missionaries are not here, we will have to. But one thing worries me. The missionaries may not be here. We may, in the future, have to do without their financial help in church work. But without the missionaries going home on deputation from here, or writing letters, when I go out with nothing but my Bible and hymn book, with no references, and no commentaries to help me . . . will those people so far away REMEMBER TO KEEP ON PRAYING.

Lobonga, a Biblewoman, teaching letters to a student of the literacy class.

INTO THE VILLAGES

by Carole Whitmee

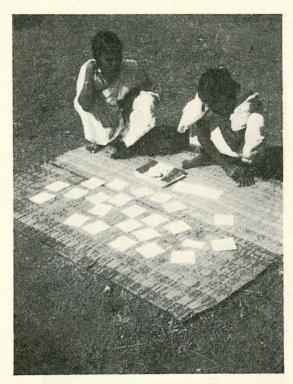
I WONDER if it has ever been your experience to be awakened in the middle of the night by the terrific rattle of tin plates? It happened to me once, while out touring and sleeping in a village house. The noise continued for so long that my curiosity could not be contained any longer, and I went to investigate.

The noise appeared to be coming from the kitchen quarters adjoining my room. I peered through the cracks in the door and did not need to look twice. An army of rats was enjoying the remains of the evening meal! I returned to my bed, only to watch them crawling through the many cracks in the wall and make an attack on my food basket.

Touring in the villages of West Orissa brings many experiences—some better done without, but others are of great blessing and encouragement.

The people of this area are very poor, living in primitive and overcrowded conditions. Among the adults very few can read or write, while many of the children will never have the opportunity of going to school. The daily occupation, in which the whole family will be engaged, is field work, while many supplement this with weaving.

The purpose of these tours is to work among the women and girls, though frequently on our visits to the villages we are welcomed by men, women and children eager to attend the



meetings. They meet us on the road, the men with drums and cymbals dance and sing, while the women and children bring garlands and greetings. The meetings are often great occasions in the village, when work stops and the school closes to give everyone the opportunity to come.

Our accommodation in the villages can vary considerably, from the village church to a room in a mud house of one of the families. Because of the state of poverty in which they live, we take with us all the things that we will need, from beds and mosquito nets, to cooking stove and food to last ten days or so. While in the villages, we are often invited to share a meal with different families. The people are very hospitable and give the best they can from their limited resources. On one occasion, having shared a rice and curry meal with the family, they wanted us to rest, according to their custom, before the meeting began, so had cleaned out the cowshed and put their own beds there for our use.

Meetings are held each afternoon, sometimes in the village where we are staying, but at other times a walk of several miles brings us to the people of another village eager to hear the Word



of God. As part of every meeting, we sing hymns, learn memory texts and sell literature.

In the villages, where there are church buildings, there is no problem of where to hold the meetings, but in the villages, where there are only a few Christian families, there is no church building. In such cases meetings are held outside a house or in a weaving shed, cleared for the purpose, and sometimes even on the main street. Such a situation has its advantages because many of these Christian families live in houses surrounded by Hindus and they too will come out to listen.

In other places Christians live in a section of the village completely separate from Hindus, but we have had frequent invitations to visit families in the Hindu section. On one occasion, just before the evening meeting was due to commence, a large group of young men came from the Hindu section of the village at Deng and stood outside the church. They wanted to listen to the records of Gospel Recordings, so we invited them in and they sat and listened to the way of salvation explained on these records.

During the day we have many callers, both Christians and Hindus, some to talk, others to buy literature. Each day we will be able to visit the people in their homes, to talk with them and to share in some of their problems. We have wonderful opportunities to mix with the village people, to teach them from the Word of God, and to witness to them. Links are formed, and friendships made that are renewed whenever a visit is possible.

Some of the local villages get regular visits, and we have joined the medical and agricultural team on occasions, with the result that doors to Hindu villages have been opened to us to take



the Gospel of Jesus Christ. There are 181 churches in West Orissa, each with several villages connected with it and so frequent visits to some of the more distant places are not possible. To get to some of these villages we often have to travel over some very bad roads. Often those who travel with us as guides have no idea of a jeep's limitations, and we have had some hairraising experiences. On one occasion we were completely lost—having driven around for several hours without coming across a village that could direct us. The children have a real sense of humour too, when they let the jeep tyres down and take the seats away!

The task of Women's Work is shared with two Bible Women—Amruta Nanda and Lobonga Barik and also with Miss Bhagyaboti Panda and Nihar Das who are fully engaged in this work, but there is a great need for many more national workers to take advantage of the tremendous opportunities that the Lord is giving to us in these days.





(Extreme left): Malnutrition is tackled.

(Centre): The Gospel is proclaimed.

(Above): Health is given.

TEACH THE FAITH

by Vera Pike

IN WEST ORISSA there are many small village churches and when the American Disciples of Christ came to share in our work there, a new village sprang to life. It was situated in a very needy area and was named Diptipur, which means "the place of light", and much has been done there to dispel the darkness of ignorance and disease and to shed abroad the light of the gospel of the love of God.

Responsibility for primary education was in the hands of the local Church Union, but there was a great need for a Middle School for the boys and girls of the surrounding district. The school with boarding accommodation was made possible by a generous grant from America. The children come from very poor village homes and most have great difficulty in paying hostel fees, though these are kept as low as possible. In years of famine and resulting hardship some have been able to remain at school only because of help from relief funds supplied by the B.M.S.

Recently, owing to lack of funds, the Church Union closed the Primary School and now this age group has to go to a nearby Government school. The Diptipur Church, however, now realizes that it has an added responsibility to these children, and the parents are urged to send them to Sunday School and Junior Church, both of which are organized by staff of the Middle School. The headmistress is the wife of Dr. D. Suna, who is Medical Superintendent of our Diptipur Hospital.

Many village people have had no formal education so efforts are also made to teach adults to read and write, and sometimes patients in hospital are helped in this way. For many years, during the rainy season (July to October), there have been courses for illiterate teenage girls in Balangir. There was need for similar work in the Diptipur area so, when I went there in 1969, plans were made for a group of such girls to come for four months schooling. Miss B. Panda, who had been my colleague for many years in Cuttack, very kindly offered to come to help with this course.

Each day started with worship and stories from the life and teaching of Jesus, and soon the girls themselves were beginning to tell some of the simpler stories. Reading and writing required a great deal of concentration in the early stages, but gave them pleasure when they found that they could read simple books and even write a letter home. Time was given to learning hymns and Bible verses and the girls shared in Hostel prayers in the evenings.

Number work was introduced practically and gradually the girls learnt to keep simple accounts, but arithmetic was definitely the hardest subject for them all. Their favourite occupation was needlework, though they could not even thread a needle when they came, and many old frocks were cut up for them to make blouses for themselves and clothes for the younger members of their families. How proud they were when they took home the garments that they had made! With them also went Sunday School hymn books, New Testaments and other books with Bible stories and health teaching—all of which they could now read.

While they were in Diptipur the girls sometimes went with us to neighbouring villages to help with Sunday School and Women's meetings. It was amazing how much they could learn in four months concentrated schooling and they gained enormously in confidence as the weeks went by.

One girl, Satyabati, was very shy and diffident when she came, but later when we visited her village we found that she had made a decided effort to gather the local children together to tell them Bible stories. Since then she has married an educated young man who was selected for a special lay training course and who now has

responsibility for leading worship in his village: their home is a centre of Christian influence.

Another girl, Molly, has helped with Women's meetings in nearby villages and is now engaged to a young teacher who is a keen Christian and eager to share his faith with others. But there are disappointments too, for we have heard that Teja has been married to a Hindu boy. When she came she knew nothing of the Christian faith and she was slow to learn, but we believe that gradually she recognized and responded to the love of Jesus Christ, and we pray that through her witness His light may shine into that non-Christian home.

In West Orissa the number of paid pastors is being reduced so there is great need to train lay workers, both men and women. At the end of 1969 a training course for women was arranged in Diptipur, but the idea was new to the area and the weather was unusually cold, with the result that only a few came from the surrounding district, though quite a number of local women benefited considerably from the course. The following year the pastors gave more publicity to our scheme, and in November twenty-six women from all parts of West Orissa came to Diptipur

for training. Again there was a good response from the local church, one nurse being delighted that her holiday was that week so that she could attend all the sessions. This year, too, the educational standard was much higher than before and most were recognized leaders in their villages. The main sessions, which included a detailed study of the Lord's Prayer, simple Christian doctrine and some insight into the Old Testament, were taken by Miss B. Panda and Miss N. Das. Small books dealing with these subjects were given to all the trainees and they had notebooks for recording daily group study on New Testament themes.

The hospital staff very kindly assisted with health and nutrition talks, and books relating to these subjects were on sale. Family planning was also dealt with and many of the women's questions were answered and help given where needed.

As a result of such training courses women are returning to their villages eager to share with others what they have learned. We hope that the abler and more experienced ones will not only strengthen the local church but also help nearby less fortunate groups, so that the darkness of ignorance will be dispersed and the light of the knowledge of God will spread far and wide.



Dr. D. Suna examining an out-patient at Diptipur Hospital.

HEAL THE SICK

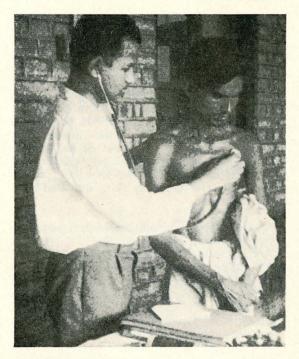
by Marilyn Mills

DIPTIPUR—"PLACE OF LIGHT"—was established as a centre for evangelistic outreach. Anyone studying Christ's methods of evangelism can readily understand the inclusion of medical work as an essential component of an evangelistic programme. So often we read of Jesus seeing the crowds and really caring for them. In His desire to make men whole this caring was expressed in healing as well as in preaching and teaching.

The role which healing is playing in Diptipur is becoming increasingly important as local villagers become more hospital and less "quack" minded and they are slowly beginning to understand that much suffering and disease can be prevented. There is a tremendous need both for the hospital and its Christian medical workers here. We take the medical services in Britain so much for granted, with ambulances, specialists in all branches of medicine, blood transfusion service, X-ray, sophisticated laboratories, endless piped water supply, technical life-giving machines readily available for all.

What a contrast to Diptipur, with none of the above facilities in its small overcrowded hospital, lacking electricity and often desperately short of water. Christ cares for the poor of West Orissa just as much as He does for the affluent West. It is our duty and privilege to give the best we can to all who need it. To do this we must be ever trying to improve the facilities available in Diptipur.

Gross malnutrition and allied diseases; blindness; typhoid and dysentery; obstetric emergencies; tuberculosis; septicaemia in little babies—all are seen daily in the hospital. One does not need to be medically trained to realize that so



many of these diseases are preventable. Another thing that one would notice, looking at our patients, is the high proportion of young children and rarity of old people. There is no geriatric problem in Diptipur hospital—so few of the villagers live to a ripe old age.

Since 1963, the hospital has been under the leadership of an Indian Medical Superintendent and we give God thanks for this. However, shortage of nursing staff has been increasingly a problem. Not being a training school, staffing costs are relatively high. Few Christian doctors, nurses and paramedical workers are willing to serve in a remote area and for a salary less than that offered by Government.

We need to pay higher salaries, but where will the money come from? Fees (graded according to the patients' means—or more accurately, poverty) cannot be continually increased. No one is turned away and Christian and Hindu alike travel many miles to Diptipur, knowing that they will be cared for, without having to offer bribes (as is the case in many non-Christian centres) before attention is given.

The very way in which the staff tend the patients is in itself a witness to God's love.

Complementing love in action is the witness of our hospital evangelist who, by his radiance, testimony in word and song, visiting and by servicing the hospital bookstall, has contact with patients and their relatives. Resulting from his ministry, real interest by many non-Christian villagers is shown in the Gospel message—in Jesus Christ, who cares for all.

But we know that our opportunities for a healing ministry are not confined to a hospital building. If we are to fulfil our aims, we must go out to the people in their villages. This "going out" has been started in recent years, but we are aware that this work could be expanded much more if all the opportunities offered could be taken. Invitations come from many villages to start new work in the district and it is frustrating to be able to answer so few of these calls. Glancing again at the list of diseases so prevalent, it can be seen that a well organized Public Health programme can help to prevent much of this suffering.

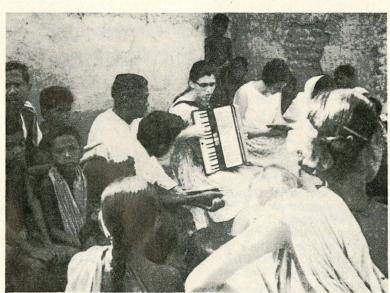
Since 1967, centres have been established and vaccination drives increased, the benefits of which have been easily recognizable. All this public health work has started in these centres at the invitation of that particular village council—this is why we are so well received in what is often considered an anti-Christian area.

It is interesting to note that requests for this

village work are wider than medical. The whole family is involved in any one member's illness and so many relatives (and animals!) troop behind each patient as he comes to hospital. Keeping the wards clean and trying to unearth the patient from the masses is a constant headache! However, with this system there is the advantage that we can get to know the family as a whole and try to help with some of its other needs.

Relatives are encouraged to visit the Agriculture Centre and they soon learn the benefits to be gained from expert advice. They also derive help from talking to Pastor Badi, the Evangelist, and from attending ward prayers and services, where they discover that the patients are prayed for by name. They have seen that we consider Christianity to be relevant to everyday life and they gossip about Diptipur when they return to their homes. This is why invitations follow for a combined team programme to be commenced in their village.

Agriculture and medicine cannot really be divided in the fight against malnutrition and it is hoped that this type of teamwork can be further developed in the future. Nutrition and health talks follow up the agricultural advice and now that the mothers-in-law (the queens of all villages!) are slowly accepting new ways, there is a much brighter future for the health of the whole family. In several Hindu centres we have been



A service preceding the clinic in Kuchipali village, near Diptipur.



specifically asked to hold Christian worship services, preceding the clinic. This is thrilling and indicative of God preparing the way before us. Even after we leave the village, Christian and health teaching continues, thanks to the popularity of the bookstall, included in all visits.

There is still much to learn in our methods of developing the village outreach work, but it is obvious that missionary work cannot be divided into water-tight compartments. Jesus saw the crowds and was moved with love for them, to preach, teach and heal. It is our prayer—will you make it yours too?—that we shall never get used to the poverty and tremendous needs of the people of West Orissa, but that our vision will be enlarged, inspiring us, Indian and overseas colleagues alike, to develop the healing ministry to which Christ calls us; to continue to make a "Place of Light", where people will be made completely whole.

GOD—THEM—US—YOU? We are all involved.

Background to Prayer

Just over 140 years elapsed between the beginnings of B.M.S. work in **Ceylon** and the first B.M.S. missionaries settling in **Brazil.**

During all those years the work continued in Ceylon, as it still does today. During those years also the B.M.S. worked, for longer or shorter periods, in many other countries, including France, Italy, Palestine, Cameroons, Angola and China.

Now, in Brazil, the challenge to new work is constantly with us. There are those who see in the opening up of the Amazon Region by the new highway opportunities greater than any that have been given us in Paraná.

It is exciting to realize that as the Society approaches the 179th anniversary of its formation it still has before it vast areas of new work. The same Spirit that led us into Ceylon and Brazil, and many other areas, still leads on.

We pray for the courage to follow; as we follow we are encouraged by the knowledge that young people still offer for service overseas. We remember those who have just left or will soon be leaving (their photos were in the August *Missionary Herald*): we pray for those in training.

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Missionary Record

Arrivals

8 June. Mrs. S. M. Godfrey from Kisangani, Congo Republic.

25 June. Rev. D. Norkett from Bolobo and Mr. and Mrs. M. Woosnam and family from Kimpese, Congo Republic.

2 July. Miss A. Couper and Miss A. Garner from Kimpese, Congo

Republic.

5 July Mr. D. V. W. Hurford from Bolobo and Miss M. C. Munro from Ngombe Lutete, Congo Republic.

Mrs. R. M. Deller and son from Curitiba, Brazil.

6 July. Dr. and Mrs. B. L. McCullough and family from Bolobo, Congo Republic.

Departures

17 June. Mr. and Mrs. A. J. Ogle from Antwerp for Yakusu, Congo Republic.

July. Mr. and Mrs. D. J. Hampshire and family for Cuttack,

July. Miss M. Smith for Ludhiana, India.

July. Rev. S. Vernon for Port of Spain, Trinidad.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address (from 27 May to 25 June 1971):

General: Anon.,£0.04; "65",£7.50; R.C., £10; Anon., £5; Anon., £5. Medical: Anon., £5.

Relief Work: Anon., £2.50; R.P., £1; Anon., £1; Anon., £5; Anon. (Bristol), £5. LEGACIES

Miss Annie Anderson £5.69 Miss Jean J. Arthur £10.00 Mr. Alfred Basford £156.16 Mr. J. A. Clapham £31.82 Miss Edith Rose Clayton £100.00 Mr. Albert Edward ... £200.00 Dimmock Mrs. M. E. Hayes... £25.00

£50.00 Miss A. L. Lawrence Miss M. O. Phillips £50.00 Miss E. N. Prince ... £150.00 Mr. A. W. Ritchie's Trust £211.13 Mrs. K. V. Thomas Miss R. D. Wood... ... £300.00 £64.50 Mrs. L. L. Wood ...

£50.00

Deaths

23 June. Rev. Harold Griffiths, aged 73, in Bristol—B.M.S. India and Pakistan Missions, 1924–1958.

5 July. Rev. Frederick Stanley Russell, aged 86, in LondonB.M.S. China Mission 1913-1949. China Field Secretary 1938-1949.

Birth

16 June. To Rev. J. and Mrs. Pullin, a daughter, at Curitiba, Brazil.

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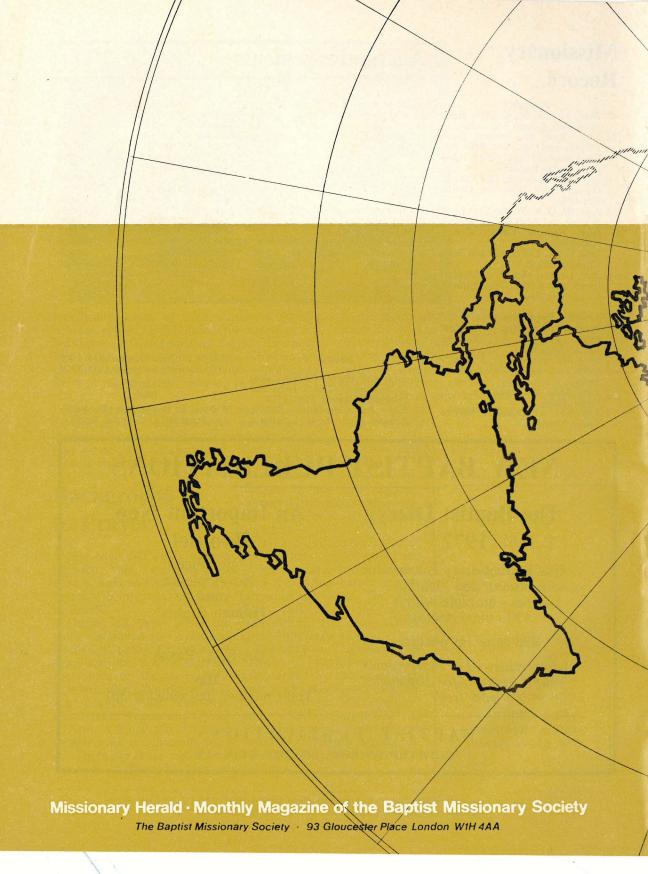
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October 1971

6d 2½p

St. Luke is closely linked with medical missionary work. St. Luke's Sunday is 17 October and therefore the main emphasis in this issue of the Missionary Herald is on the Medical Work of the B.M.S.

MEDICAL OPPORTUNITIES AT TONDO, CONGO

by Mary Hitchings B.M.S. missionary since 1954

THE hospital at Tondo serves a population of about ten thousand people. Our patients come from the inland villages and those scattered around Lake Tumba. The lake is about thirty miles long and twenty miles wide. The patients travel by dug out canoes which do not weather rough waters and sometimes an ill patient cannot be brought into Tondo for two or three days until the lake is calm. This can be disastrous where acutely ill patients are concerned.

People who come from the interior have to travel from thirty to fifty miles or more on very bad roads. They usually come by foot or bicycle. We would like to place dispensaries in these isolated villages with a Congolese nurse in charge and a monthly visit by the missionary nurse or Congolese hospital Director, but we do not have the personnel, finance, or sufficient supply of drugs to enable us to do this.

We do try to visit each district twice a year, when we stay for about a week and very ill



patients are brought into Tondo. To do this we have to hire the Church Land-Rover or outboard motor as the hospital has no transport of its own. While we are in the district we dispense medicines in the mornings and in the afternoons give Bible studies and Public Health instruction.

The greatest scourges which undermine the health of the Congolese in this area are malaria and intestinal worm infection, both of which have a very debilitating effect on the patients causing anaemia, chest infections and undernourishment. If the simple rules of hygiene and anti-malarial precautions were observed many lives would be saved.

Malnutrition is also another problem. There is not a shortage of food in this part of Congo, except for red meat, but the folks are very conservative in their eating habits and there is taboo in some areas against milk, eggs, chickens and red meat; as a result we have several cases of kwashiorkor which is a protein deficiency

Some of the nurses at the Tondo Hospital, Congo.



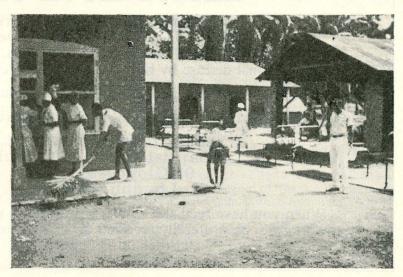
disease. Fish and peanuts are their main source of protein.

Tuberculosis is becoming a serious problem. We have diagnosed over twenty new cases in Tondo alone during the last few weeks. Treatment has to be given over a long period and many of the patients cannot afford to stay in Tondo as food is expensive to buy. We would like to treat these people free of charge but as we have to buy the drugs we have to make a small charge. Many of the people cannot even afford this.

There are many sick people in the villages who

should be in hospital but they do not come because they cannot afford treatment. If we treated everybody free we would not have any money to pay our nurses' salaries and maintain the hospital buildings.

We have a trained Congolese midwife in Tondo. We deliver about a hundred cases each year in hospital, but there are many mothers who have their babies in the villages, and sometimes at the cost of the baby's or mother's life. In our Public Health programme we are constantly teaching the need for the women to come to hospital for their confinements, but always the



Redecorating and cleaning Tondo Hospital.

excuse is that they cannot afford it. We only charge eighty pence and this includes all their antenatal care as well.

Included too in our Public Health programme is the Under Fives Clinic for the children. Here again we find this very discouraging as the mothers are very keen to have their new babies weighed and admired every week, but they are not interested in bringing their older children who are anaemic, suffering from malaria and worm infection and thoroughly undernourished and underweight for their age.

We try to teach them that it is the child who has been weaned who is in the greater danger because they do not give them the right foods. Also if they do not come to the clinic they miss the weekly antimalarial drug. There is a great need to teach public health in this area but it is also very difficult as the people do not wish to change their way of living because it is what their ancestors taught them, and they fear the anger of their spirits if they disobey their teaching, which may result in sickness or even death.

Teaching and training Congolese nurses is also an important part of our work. Unfortunately at Tondo we cannot be recognized as a training school as we have no doctor, so our students have to go to Bolobo or Pimu. However, for our lads working at Tondo hospital this is impossible as they do not have their Secondary School education which is a condition of entry into any medical training school. They are, however, very good practical trained nurses and have much experience, so we teach them the essentials of nursing, such as Anatomy and Physiology, practical nursing, hygiene, pharmacology and a little laboratory work.

There is a group of older women in Tondo who wish to learn some practical midwifery so that when they are in a village miles away from medical aid they can at least help intelligently when confronted with a midwifery case. Many of these classes we have had to abandon as with only one missionary nurse it has been impossible to fit them in. We hope, however, with the promise of a second nurse in September to be able to recommence these classes.

The opportunities for medical service in Tondo and district are great, but our resources are insufficient to fulfil them as we would like. However, with God working with us we do strive to do all that is possible to help these folk to enjoy good health, and most important of all to bring them to a saving knowledge of our Lord Jesus Christ.

"LET US MOVE ON"

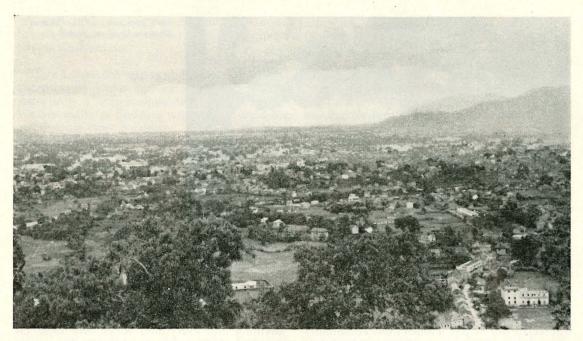
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A scene across the valley at Kathmandu.

MEDICAL OPPORTUNITIES IN NEPAL

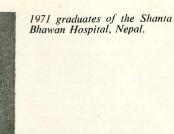
by Margaret Robinson B.M.S. missionary since 1962

NEPAL, land of mystery, beauty and, of course, that "green-eyed, yellow idol to the north of Kathmandu. ." And one hears such remarks as "My! Aren't you the lucky one to be living and working there!" And for those of us who have been called of the Lord to work here, we would agree entirely, although not for the reasons many folk think.

How would you like to live in a country as large as England and Scotland with less than 1,000 hospital beds throughout the length and breadth of that country? How would you like to live where there are few nurses and even fewer doctors, and where you would have to pay for all drugs—at a very expensive rate? This is necessary

because those drugs are often flown into the country and are therefore expensive to cover the cost of air-freight. To consider living in this sort of way, you must imagine you belong to the working class of Nepal, where the people work and work and work, long, hot and heavy hours, receiving a mere pittance for their toil—say £3.50 per month to care for themselves, their wives and families—in which there are many children with not a hope of reaching adulthood. These little ones rarely have sufficient to eat, and have dietary deficiencies which vary in severity and often cause death. Depressing, is it not?

No! For these folk are the friendliest. happiest folk one could wish to meet when they are well. However, disease is rampant. Smallpox, typhoid and such serious diseases are endemic. Tuberculosis and leprosy are very real problems . . . BUT . . . WE ARE IN A POSI-TION TO HELP, and the joy of so doing far outweighs the depressing side of things, more particularly because we do so in the spirit and at the express command of the Lord Jesus. St. Mark's Gospel tells us that Jesus said, "Go ve into all the world, and preach the gospel to every creature . . . and signs shall follow them that believe; in my name they shall cast out devils . . . they shall lay hands on the sick, and they shall recover."





Below A typical shop in Kathmandu.

We feel that guidance has been coming from an unexpected direction of late, as His Majesty's Government has made it clear that it would appreciate our help in a much more community-centred type of programme. So we are branching out fairly rapidly into this type of work, with tuberculosis case-finding and control, smallpox and leprosy control, the "way in" to the community.

Each of the medical stations of the United Mission to Nepal has taken up the challenge to this work now. We are all taking fairly small areas, preparing the people to take part in such schemes as house-to-house visiting, mass small-pox vaccination, latrine building and generally anything and everything which will raise the standard of life and living in these areas.

B.M.S. now has four missionaries working within the United Mission, and two of us are nurses, both in different parts of Nepal, and both with very varying work to do. The United Mission Hospital in Tansen claims Sylvia Slade, currently on her first furlough. Sylvia's main work is in the hospital wards. On the other hand,



my work takes me out into the villages around Shanta Bhawan Hospital, just outside the capital city of Kathmandu.

Here I have the responsibility of guiding two microscopist home visitors and one graduate nurse into a truly community-centred service. We are really in business with the tuberculosis case-finding and treatment part of the programme and have now begun our Baby Club for the under-fives, which is the age group at particular risk here in Nepal.

However, there is much more to Shanta Bhawan Hospital than that. The services we offer are general surgery, orthopaedic surgery, medicine, pediatrics, obstetrics and gynaecology and ophthalmology, with paramedical help in X-ray, laboratory and even a central sterile supply department. Then, just this year, we have also had a functioning physiotherapy department for a few months. A traveller from England to Australia stopped to give about nine months of service, helping to partially train an ex-Gurkha soldier to continue in the simpler parts of physiotherapy, as there does not appear to be anyone forthcoming from our 29 supporting societies and associates in our home countries.

Another big service we provide is that of our Nursing School . . . oh, I know that to many this is not exactly a service, as the others are, but in the long term it most certainly is. Nepal is

DESPERATELY SHORT OF NURSES. At the moment, His Majesty's Government is having a difficult time getting more than one nurse to an area about the size of our counties at home, so you see what I mean. And it is most important that the Nepali people have their own folk to look to in the future for the maintenance of any kind of nursing service at all. Most recent events have been the graduation of seven nurses, trained in general nursing, midwifery and to a certain extent public health, and the commencement of fifteen nurses in the Preliminary Training School.

So, having said all this, are there any special opportunities of service which are crying out to be done? Here in Shanta Bhawan, we are desperately in need of an anaesthetist; a physiotherapist would not come amiss; nurses with training in community health, and one of our needs, for which we have asked for several years now, is for a doctor who has been in general practice, and who has a special interest in psychiatry. Others in medical and paramedical fields are also required and it would be good if any interested person would write to the Mission House, to at least pass on the information of that interest.

The need is great! The work is waiting! Are YOU in the place of the Lord's appointing, or should you be considering joining us here in Nepal? If the Lord wants YOU, then YOUR job will not be done unless YOU COME!

TWO WAYS OF GIVING TO MEDICAL WORK

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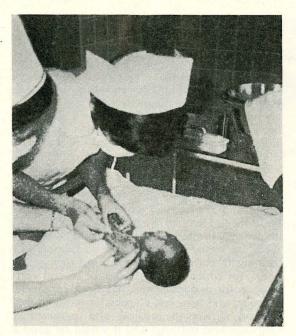
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sionary from China, Miss Helen Wilson, saw in this humble beginning the opportunity to not only continue the work of the first missionary, but to set up a clinic, expand treatments, train staff, giving practical, medical and spiritual help to these people who had been uprooted from their homeland by politics and war.

As the work of this clinic began to grow, new opportunities continually presented themselves—a hut where tuberculosis patients could be cared for, another where babies could be born, a scheme for training women in dress-making so that they could earn some money, a feeding project for Rennies Mill's most under-nourished children and, in more recent years, opportunities for child welfare, in-patient care, counselling on family planning, dental care and almost-free treatment for hundreds of school-children who join a special Government medical scheme.

The opportunity for further assisting tuberculosis patients came in 1955, when a 100-bed

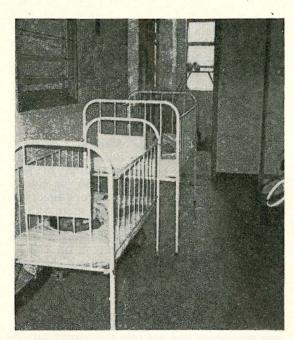
MEDICAL OPPORTUNITIES IN HONG KONG

by Dorothy Smith B.M.S. missionary since 1962

OPPORTUNITY is where you find it, and it can turn up almost anywhere. It is very often born of need, and when an American "refugee" missionary saw lines of hungry Chinese refugees queueing for their daily bowl of soup from the Government Social Welfare kitchen at Rennies Mill Camp 21 years ago, she saw also the opportunity of using her knowledge and limited medical resources to remedy some of their deficiencies, handing out vitamins and treating their sores.

But she was soon to return to her own country and it was then that another "refugee" mis-









(Top Left)
All babies are given smallpox B.C.G. and polio vaccinations at birth.

(Left)
Feeding time for bronchitic twins.

(Above Left)
When the wards are full the corridors are used.

(Above)
The first twins born at the new maternity unit of the Rennies
Mill Christian Medical Centre, Hong Kong.

sanatorium was set up for them and with it the opportunity of jobs for many needy people, also nurses' training for many young men and women. Today, the Haven of Hope Sanatorium has room for 310 patients, including a special ward for the treatment of tuberculosis drugaddicts. More wards are planned. Through the need of a place to care for the children of tuberculosis patients and children themselves recuperating from the disease, the opportunity came to set up "Sunnyside Children's Preventorium", realized through the generosity of Christians in Norway, who donated the funds.

Through these establishments have come not only the opportunities to give Christian care and medical help to the patients, but to preach the Gospel and seek to win them for Christ. The majority of student nurses are not Christians when they start training, but by the end of it most of them are. Some of these young people then see the opportunity for evangelism to the surrounding villages, and go out in teams to take Sunday School classes and teach about Christ.

For me, personally, my work here has given me the opportunity to live in a Chinese community, to be a part of it and to know its people as friends. I have had the opportunity to learn some of their language and culture, their topsyturvy (to us) way of doing things, and I have had the opportunity of trying to show them how to care for their animals as well as their children, though these without much success!

Here at the Christian Medical Centre in Rennies Mill (no longer called a clinic) we continue to take up the challenge of new opportunities. Last month a home for elderly men suffering from chronic chest conditions was opened in the village, a project we share with an American Presbyterian Social Welfare organization. We plan, sometime, to start a home nursing service for house-bound patients in the village. By then we shall be covering all but the most specialized medical needs of the community.

But it is humbling to look back over the 21 years of our history and to think, "If that American missionary had not seen the opportunity of service that presented itself as the refugees lined up for their soup, what an enormous number of other opportunities might have been missed!"

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IT IS HERE AT LAST!

by Hazel Pilling B.M.S. missionary since 1960

A SERVICE in the Dendale Church, Kinshasa, was one of the happiest occasions in the history of the Church in Congo. It was a service of thanksgiving and dedication for the long awaited Lingala Bible. This was the climax of the work of translation begun way back in 1908.

The atmosphere was charged with the thrill and excitement of it all as the large congregation, of mixed races, mixed ages and mixed denominations shared in the hymns of praise, the prayers of thanksgiving and the tributes to the work of the translators. (Was it wrong to feel a sense of pride as the name of the B.M.S. was mentioned so frequently as the history of the translation was recounted?)

Many government officials were present and the press and T.V. cameras were very active, and a little disturbing until one realized that such wonderful news should indeed be broadcast far and wide, and the more photos and publicity the better. Those taking part in the service included leading pastors of the different denominations in the city, the B.M.S. being represented by the Rev. Angus MacNeill. Three messages stressing the importance of the Bible were given in Lingala, Kikongo and French by a Presbyterian, a Salvation Army Officer and a Baptist pastor. One significant fact, pointed out by Mr. George Vumi, Director of the Bible Society in Congo, was that in the last few years Lingala has become more and more the popular language of all the young people, and how important it is that at this present time the Bible should be available for them in Lingala, the young people to whom tomorrow belongs.

The scarlet-coated Salvation Army band led the singing. The three choirs had all chosen hymns of praise and thanksgiving which they sang from the heart. A male voice choir of eight sang the Hallelujah Chorus with such feeling and volume that the effect was greater than some of our massed choirs produce. It seemed symbolic: the same Spirit that enabled that group of eight Congolese business men to sing the Hallelujah Chorus so powerfully had also enabled the small number of missionaries working on the translation, often in isolation, with many set-backs, to be the means of putting the powerful Word of God into yet another language. After the service many bought copies of the Bible, though one had to fight to get near the Book Van; heavily subsidized by gifts from Europe and America it costs only 40p. The demand will far exceed the supply.

Next day, the Sunday morning service started as usual, and then the Pastor stood up to announce the reading. Trying to keep his voice calm, he said, "Let us take our Bibles and turn to Isaiah, chapter 6!" A ripple of excitement passed through the crowded church. There was a rustle of pages as the privileged few who had bought their Bible on the first day of sale, found the place, others craned their necks to see—for the first time those Lingala speaking people were going to hear Isaiah chapter 6 read in their own language!

Nayokaki mongongo na Nkolo koloba ete, Tokotinda nani? Nani akokenda mpɔ na biso? Ngai ete, Ngai oyo! Tinda ngai!

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me.

(Isaiah 6:8)

CONGO THEN AND NOW

by James Davidson B.M.S. missionary 1921-51

WHEN the Baptist Church at Pimu invited my wife and myself to return to Congo for a few months in order to help them and to renew old friendships, undertaking to pay our travel expenses, it seemed the opportunity of a lifetime. We had been sent out as missionaries to Upoto almost fifty years earlier, but now we were being brought out by the Church in Congo after being at home nineteen years—a long time. The difference between "sent out" and "brought out" reveals something of the great things done by God through the B.M.S. in that land.

On our return to Upoto and Pimu we could not help seeing contrasts between the 1920's and the 1970's. Then, thirty-nine days to Upoto: now, twelve hours flying time! No roads existed—only narrow bush tracks through the dense equatorial forest. Villages were scattered and many of them could only be reached by canoe or by wading through vast swamps. Rivers and streams were often unbridged and wooden bridges were easily destroyed by elephants. Conditions in forest villages were primitive; huts were small, dark and unventilated for fear of evil spirits. People suffered much from malaria, sleeping-sickness, yaws and other tropical diseases. The mortality rate was high, especially among children. Witchcraft was a power to be reckoned with; the poison ordeal was common and cases of cannibalism were still being reported.

During our stay of four months in the Pimu area many older Christians spoke of those days, paying high tribute to that generation of men and women missionaries who overcame all obstacles in order to reach the Ngombe people with the Gospel and with medical help. Their determination to preach the Gospel and to establish churches and schools everywhere has left a lasting impression on the minds of the Ngombe and we regarded our invitation as a tribute to the work of all B.M.S. colleagues.

Our welcome to Upoto, which had been our home for many years, was a deep emotional experience as we looked round on familiar scenes of the past, saw many known faces and met old friends. During a fortnight spent there many friends came from different villages to greet us and to bring us gifts. It was also a great privilege to preach again in the church at Upoto in Lingala and Lingombe, where many years ago I took my first halting steps in those languages.

Pastor Maurice Mondengo drove us in the Land-Rover to Pimu after crossing the Congo River on a small steamer. We were welcomed on the other side by an enthusiastic body of Christians singing hymns, and Thomas Litete, an old friend, invited us to his home where his wife served us a delicious African meal.

The following morning we were welcomed at the church and school at the centre of a vast plantation with hundreds of schoolchildren in a march-past and many Christians singing hymns. We were impressed on this occasion and on subsequent visits to Mosondjo by the great opportunity for pastoral and evangelical work here amongst thousands of workers and their families. Oh, to be young again!

The road to Pimu was in parts more suitable for a tank or a hovercraft. One wondered how any vehicle could survive the bumps and shocks. The journey was punctuated by welcomes and cheering people in villages long familiar to us, culminating in a grand, almost royal welcome to Pimu. On our arrival we were met by cheering crowds but the official welcome was staged two days later on the school football field. A marchpast of hundreds of schoolchildren, flag flying, drum beating and singing; drill and gym display very well done; addresses of welcome and replies; singing of hymns, all followed by a fine display of African dancing, some of it by patients from

Typical village church in Pimu area.



Njingo, the leper colony. Then on Sunday we were welcomed by the church at a service when I was invited to occupy the pulpit. The church was packed as all churches seem to be in Congo, and there was much singing, some of it to African music. The communion service which followed was for us a moving and unforgettable experience.

On following days men and women from different village churches marched into Pimu to welcome us. Every group marched singing with a drummer at the head of the column, bringing gifts of chickens, eggs, bananas and pineapples. The kindness and generosity of everybody moved us deeply. We were specially glad to recognize many old friends and how pleased they were when we were able to greet them by name.

Looking round on the hospital and mission buildings, church and school, we could not help thinking of the Pimu of fifty years earlier—a heathen village from which Ndengeleki, the first B.M.S. teacher from Upoto, had just had to flee for his life. Now, the Church, the hospital, the school and a body of Christian men and women—all witnesses to the grace of God and the power of the Gospel.

The Church in the Pimu area is under the able leadership of Pastor Maurice Mondengo whom we have known since boyhood, assisted by able and devoted deacons and district overseers. We found that with the loosening of tribal ties and traditions, the Church as a living community has acquired a real significance, and people have a sense of "belonging". Although the B.M.S. is regarded by all with deep affection and though "Bee Emm Essi" is still a familiar term, the mission has become the Church under African leadership and that, of course, was the ultimate aim of mission.

Who could fail to be impressed by the large gathering in the Pimu church every morning at seven o'clock for morning worship? This made a fine start to the day and the practice is followed in all villages, though at an earlier hour. It would be strange to see this happen in our so called Christian country, but it would be wonderful and it could be the saving of our nation from utter paganism.

A second article by Mr. Davidson will be published in next month's Missionary Herald.

B.M.S. CHAIRMAN 1971-72



The name of CLIFFORD PARSONS is inextricably linked with Angola. This is not so much because he served there as a missionary for nineteen years but because, as a result of that service, he became one with the Angolans in their plea to be heard and to be respected. His advocacy of their cause has never wavered. It was therefore fitting that during his first General Committee meeting as Chairman, a message was sent from the B.M.S. to the Angolan Christians in the Lower Congo.

Before leaving for Angola in 1940 Clifford Parsons, son of members of St. Andrew's Street Baptist Church, Cambridge, had worked for two years with the London County Council, obtained degrees from both London and Oxford, studied in Lisbon and married Lottie Mills at the Strict Baptist Church, Dorking.

From 1959 to 1966 Clifford Parsons was the Associate Foreign Secretary at Mission House, London, and then spent two years in Cornwall

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B.B.C. RADIO APPEAL for MEDICAL MISSIONS

by Richard Exley

Sunday, 17 October 1971

11.10 a.m.

on RADIO 4

teaching and preparing the Whitley Lectures. The lectures, entitled "The Work of the Baptist Missionary Society in Africa, 1792–1960", were delivered in London and Cardiff. In 1969 he became minister of Abbey Road Baptist Church, St. John's Wood, London.

An experienced missionary, a much travelled secretary, a beloved pastor and a man with a depth of Christian faith and thought, Clifford Parsons guides the Society onwards through the 180th year of its life.

Background to Prayer

India has been in the news during the past months, more because of the influx of refugees from East Pakistan than for domestic reasons.

Most have been agreed that the government of India has acted well in very difficult circumstances. Faced with unemployment and with all welfare services inadequate to her own needs, she has nonetheless made as much as possible available for the refugees.

The areas of which we think this month are removed from the frontier zone. Vellore is way down south but its influence continues to spread. Serampore College has no resident B.M.S. missionary but the theological department continues, having

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (26 June 1971 to 26 July 1971).

General: M.D. and M.F. (Banbury) £2; Anon. £5.00.

Medical: In Gratitude £10.00; Anon. £5.00.

Relief Fund: Anon. £10.50; Anon. £1.00; Anon. £20.00; Anon. £5.00; Anon. £1.00.

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forged links with the Lutherans. Some of the B.U.N.I. churches have entered into the Church of North India but others have remained separate. This obviously poses problems regarding property and personnel and our prayers now must be for a growing spirit of reconciliation to ensure the continuance of effective witness by the small minority Christian community.

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Note: This item is based on the B.M.S. Prayer Guide. The 1972 edition is now ready. It contains new notes, maps and prayer topics. Send now to The Publications Dept., B.M.S., 93 Gloucester Place, London, W1H 4AA. Price 20p. Post free. Money with order.

Missionary Record

Arrivals

6 July. Mrs. R. W. Lewis and daughters from G. Udayagiri, India.

10 July. Miss M. Painter from Berhampur, India. Rev. and Mrs. R. F. Richards from Yakusu. Congo Republic.

16 July. Miss E. Motley from

Kimpese, Congo Republic.

17 July. Miss J. Greenaway and adopted daughter from Upoto, Congo Republic.

18 July. Miss L. M. Fuller from Ngombe Lutete, Congo Republic. Miss L. M. Jenks from Kimpese and Miss D. F. Jenks from Thysville, Congo Republic.

20 July. Rev. D. W. F. Jelleyman from Kingston, Jamaica.

22 July. Miss D. M. Smith and adopted son from Hong Kong.

27 July. Mrs. W. C. Bell from Port of Spain, Trinidad.

29 July. Rev. and Mrs. G. Soddy from Chittagong, East Pakistan.

Departures

- 8 July. Miss M. Hopkins for Ngombe Lutete, Miss S. James and Miss J. Morrison for Bolobo, and Rev. and Mrs. R. Walker and daughter for Yakusu, Congo Republic.
- 15 July. Miss J. O. Speirs for Tondo, Congo Republic.
- 16 July. Miss S. M. Le Quesne and Miss B. Bond for Dacca, East Pakistan.
- 23 July. Rev. E. Sutton Smith for Colombo, Ceylon.
- 24 July. Mr. D. Boydell for Bolobo, Congo Republic.
- 26 July. Miss V. A. Bothamley for Vellore, India.

BAPTIST TIMES

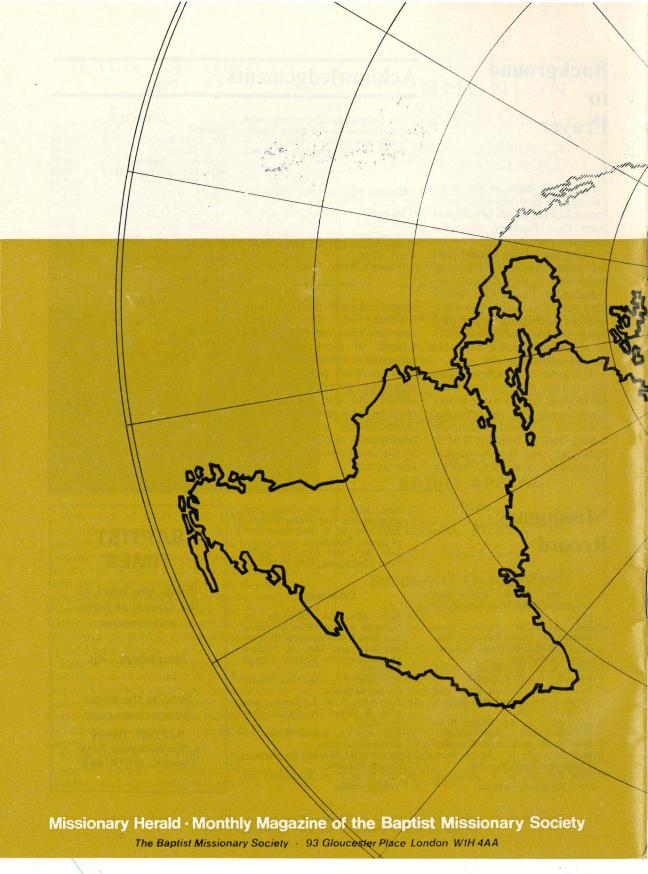
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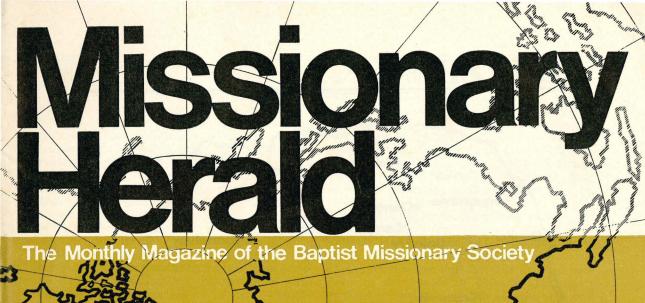
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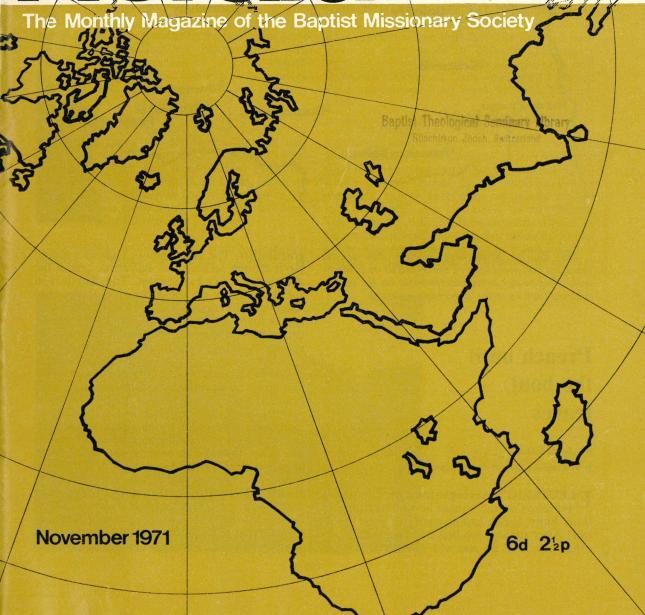
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BAPTIST TIMES

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BRAZIL (PARANA)



The Baptist Missionary Society has always regarded the preaching of the Word as its primary task. This month missionaries write on the opportunities they have for preaching overseas.

Preach until the boat leaves

by John Clark
B.M.S. missionary in Brazil since 1967

ELEUTERIO'S eyes began to droop. This was no reflection on the sermon he was expecting to hear. At his age he had no right to still be on his feet! After the day we had been through I was exhausted, and he was old enough to be my

grandfather. The day began in Ginesio's house. He is church secretary of Eufrazina, one of the churches of which I am pastor. The church is in a fishing village on the other side of the bay. Although Ginesio works in the docks in Paranagua, helping load the ships with coffee, maize, cotton etc., he uses his free time to return to the village where he grew up and was converted.

The mission boat was in "dry dock" awaiting a new motor so we travelled in Ginesio's motorised canoe. It was the best time of the year to travel on the Litoral, the oppressive heat of the summer had passed and, with it, the danger of sudden violent squalls that are the scourge of our region. The canoe threaded its way slowly out of Paranagua, past the glistening towers of the petrol depot, past the enormous silo where maize is automatically carried to the row of hungry ships and, at last free of the city and in deeper water, Ginesio opened the throttle in a deafening, unsilenced roar. The canoe surged forward justifying its nickname "Flyer".

Speech was impossible but the mountain ringed bay was at its tourist best so time quickly passed. Our first stop was in Pissaraguera and the local primary school. The teacher is a Baptist and had just been transferred there. Her husband, busy trying to adapt from a life of farming to one of fishing, is a student on the Extension Course for training church leaders, in Paranagua. We have prayerful plans to open up a new work in this village, based on their home. We held an all too brief service in their kitchen. There was just time to go over Daniel's written homework that he sends in every month as part of the Course, and then on to Amparo.

Our Church has just opened a congregation in Amparo where we have five members. One is the local teacher there and we discussed plans with him for the construction of a small church building. At the moment the work is held in the open air with an average attendance of eighty people, many of them interested in baptism. Ginesio promised to get an estimate for the material, the construction will be done by the members. One of the results of our visit that caused much rejoicing was a request from Francisco Lopes for reconciliation with the Church. We held a service in his home. Eleuterio prayed with tremendous joy—Francisco is his brother. Once more we all piled into the canoe and headed for Eufrazina.

On the way we went to visit another excluded member in Etinga. The Baptist Churches in Brazil were divided some years ago over Pentecostal doctrines, and a splinter group formed a separate Union of Pentecostal minded churches. The division left much ill feeling. Semiro was excluded for 'Pentecostal tendencies', In disputes of this kind I tend to feel my 'foreignness' more than usual. This visit ended in a happy request for reconciliation and a doctrinal assurance that satisfied our commission. Semiro is a good preacher and a hard worker—too good an asset to be wasted on the kingdom.

We had found Semiro harvesting his rice crop, and once again I was aghast at the primitive methods. He had cleared the forest of trees by the simple method of chopping them down and leaving them where they lay. The rice had been sown in the spaces in between. Harvesting required the patience of Job and the skill of a Canadian lumberjack. How we escaped a broken leg as we jumped from trunk to trunk I do not know.

As we headed for our final port of call the setting sun lay out a golden carpet in our path and a 'shrimp train' chugged past. (A shrimp train is a motorised canoe towing a line of up to twelve dugout canoes to the choicest fishing grounds.) It was dark when we finally arrived and clambered over the rocks to the church. There was no room for false parsonic dignity as we arrived ashore with trousers rolled up to our knees and socks and shoes in hand. With a twinkle in his eye Ginesio whispered to me that



Preaching during a baptismal service at Eufrazina.



The Rev. John Clark with three candidates for baptism at Eufrazina.

there was no need to worry about the length of the sermon as we could not leave until after midnight because of the tide. The church was packed. There was an air of anticipation because it was the night the Church was to make its final decision about inviting a full time evangelist. The church is over fifty years old but has never had a full time worker, but God has so blessed our ministry as interim pastor that the church can now support a full time worker. The evangelist, Juvenal da Silva, is a retired chemist who wants to devote his remaining years to preach Christ. In his willingness to leave the capital and live in this poor village he is preaching Christ before he opens his mouth. The vote was unanimous. What joy was expressed as we sang a hymn you would recognize—'Saudae o nome de Jesus' (All hail the power of Jesus' name). After the service we scrambled down to Dona Ester's house. She is the school teacher here and a Baptist. There we ate what would be considered a feast in England—king sized prawns straight

from the sea into the frying pan, smaller shrimps done in tomato and onion sauce, fresh fish fried in flour! To the accompaniment of the hiss of a gas lamp the conversation flowed free.

We heard from Eleuterio of the beginning of the work on the Litoral. At 74 he can remember the first converts in this region; the days when to confess Christ was to risk a stoning; when the Bible was a forbidden book; when with three companions he walked fifteen days through the jungle to preach in Sao Paulo. He is happy that the younger generation are carrying on the torch. And here in Brazil where to be old is still to be respected, the younger men hung on his words measuring themselves against the pioneers of old.

As always there was time for a few jokes very Brazilian jokes, probably best appreciated in Liverpool or Glasgow where Catholic/ Protestant jokes are as old as Celtic and Rangers. The hours passed and the tide returned. There was a nip in the air as the canoe nosed its way into the darkness, the twinkling lights of Paranagua our guide. As I huddled in my jacket for warmth, Ginesio's description of our circular trip came to mind. Like casting out a net, he had said. I remembered Peter who cast out his net at the Lord's command and caught such a heavy catch that he had to appeal to his fellow disciples to help him haul it in. The Brazilian Baptists are throwing out their net and the catch is too heavy to handle alone. Will you come over and help?

The maps which appear in this issue of the Missionary Herald have been specially prepared for use in the 1972 B.M.S. Prayer Guide.

The Prayer Guide is still available, price 20p, from the Publications Department.



A Do it yourself Church

by Lionel West B.M.S. missionary 1930–61

On 1 January 1957 I made an entry in the **Lukolela Station Log Book** as follows:

"There was a good attendance at the village of 'Belge' today for the dedication of the little church which has been built by the teacher Nzemba and his helpers. It is hoped that the temporary building will be replaced later on by a brick church."

Little did I think that three and a half years later Independence would come to Congo, and that fourteen years after the above entry there would no longer be a missionary at Lukolela, or a missionary nurse in charge of the dispensary there.

In spite of these unexpected and rapid changes the church has not ceased to grow. The temporary church building has now been replaced by a permanent place of worship, and the name "Belge" changed to "Lukolela Cité"! In a way, it has become a city, growing from a population of about 300 to over 3,600, near the Administrative Post and the Roman Catholic Mission. The Christians here have been commended for their courage and tenacity by one and all alike.

One man who has done much to bring about the completion of this building is Afumbele Paul, the mason. He has been a church member for over 40 years and has over the years worked in various places in the vicinity. He lives in this expanding cosmopolitan community with his wife who is also a church member, in a splendid brick house more or less given to him by a Belgian Administrator for his good workmanship.

Afumbele Paul designed the new church, supervised the making of the bricks and the assembling of building materials. All this he did as his contribution to the building up of Christ's Kingdom in Congo.

He writes saying that the church was opened on 16 May 1971 and that church members

from the Plantation Posts and villages were present. The church was packed, people stood outside and the opening ceremony was performed by a Belgian Plantation Agent. The message preached by the Evangelist Tata Talima, who is in charge of Lukolela Station, was based on I Corinthians 3:9 "For we are labourers together with God: ye are God's husbandry, ye are God's building

When on deputation work for the Society I am sometimes asked the question, "Do they remain faithful?" Perhaps this account of how "they" did it themselves, and paid for it themselves, will be a convincing answer.

Above: The Pastor Evangelist, Limpwenye Daniel, helps in the building of the church. Normally only women carry baskets but he was not ashamed to be seen at this work for the sake of Jesus.

Below: The front entrance of the new church at Lukolela Cité.



Preach without sleeping

by William ApplebyB.M.S. missionary in Congo since 1965

ON my arrival in Congo I was in no hurry to preach. The thought of addressing a Congolese congregation in an African language made me tremble. However, I was not over anxious, feeling sure I would not be asked to preach for at least six months, thus giving me time to settle down and learn the language. How wrong can you be? My name was put on the Kinshasa preaching list within two months!

This experience is told in order to show you the opportunities and the need for preachers. In Kinshasa, B.M.S. have seventeen churches served by a team of eleven pastors. These pastors rarely have a free Sunday and have to preach four or five times during the week. At the moment there is no missionary on this eleven man team. Kinshasa has asked for one and, should one arrive, he would be expected to share in the very heavy preaching programme. He may be given the oversight of one of the seventeen churches. As a pastor he would have opportunities of preaching in the hospitals, prisons, police camps, military camps and in the open air. The two British speaking churches and the French speaking church would also want him on their preaching lists. Now can you see why the Kinshasa pastors wanted me to begin preaching as soon as possible? Many hands make light work.

Obviously, because of its size, a city of nearly

two million, Kinshasa is unique in its opportunities for preaching, but do not think that all the opportunities are confined to Kinshasa and the other large cities of Congo. Let me tell you of the opportunities and of the need in the villages around Thysville, where I am now working as Director of the Baptist Church of the Lower River Bible School.

On my return from furlough I asked the Rev. A. Dioko, our Area Superintendent, if I could begin taking Bible School students into the village churches so that they could gain experience in preaching and evangelism. Occasions for preaching in Thysville are limited as we only have one church which already has a fulltime pastor. However, in the hundreds of small villages scattered around Thysville opportunities for preaching abound. Often several villages, miles apart, are served by one pastor. I was not sure what Pastor Dioko's reply would be; perhaps he would prefer that students stayed in classrooms. However, he agreed that it was time for the students to do more preaching and willingly gave us permission to use his area as a training ground. You can imagine how thrilled the students were.

Would you like to come with me and the students on a weekend trip? If so climb into the landrover for it is 3 p.m. on a Saturday and we are just leaving. The road to the village will be a bit bumpy, but in about an hour we shall arrive at the local pastor's house. He will ask us in for a rest before taking us to the village where he has decided to hold the service. On our arrival at this village the Christians will come running to greet us saying how thrilled they are that we have come. At this point we generally make a tour of the village, shaking hands with just about every inhabitant, inviting them to come and see the films about Jesus.

In these isolated villages few of the children go to school, many are sick and have no medical facilities and the women work long hours in the fields. Often the villagers are ardent drinkers of palm wine, still practise polygamy and have a strong belief in witchcraft.

After this quick tour we must get down to work for it will soon be dark. A site in the open air is chosen, a sheet nailed on the side of a house, logs found for the people to sit on and the landrover driven up so that we can operate the



Students parading around the village in the Thysville area before the Sunday service.

film projector from its battery. This done we wait for the people to arrive. Soon we will hear the sound of a drum in the distance, then of rattles and of people singing. A choir and Christians from a nearby village have marched in to help us. Everybody joins in the singing as the choir parades round the village. The Pastor tells us it is time to begin the programme.

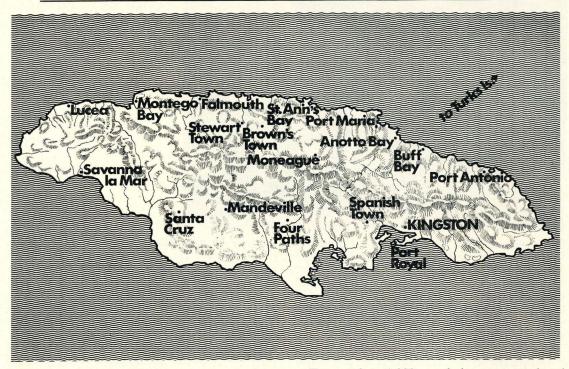
During the service Bible film strips are shown and enthusiastically explained by the students. A message followed by an appeal is given, then a final film is shown which we have kept till the end just to make sure people did not wander away during the message. Our part is over, now the choir will lead the singing and rejoicing till well after midnight.

The Sunday morning service is a most joyful one. Again the Bible School students lead and preach, encouraging the Christians to rest firm in their faith despite the difficulties and opposition. Their words of encouragement are well received; their zeal and sincerity passed on to the village Christians. This weekend will be the turning point in many a life.

We give thanks to God for the fact that many are keen to hear and understand the Christian message. One day a village chief came to see me asking if I could find a pastor for his village. The best we could arrange with the Area Superintendent was that a student from the Bible School should work in this village for two months during his Summer Vacation. I went to

see how he was getting on and found a much thinner, bleary eyed, hoarse student going from house to house with a handful of gospels. He told me that he had a service at 5.30 each morning before the people set off to work in the fields, then another service each evening at 7.30 after the people had eaten. His problem was that after this service people would come to talk with him about their difficulties until the early hours of the morning, the burning issues being marriage and witchcraft. He was in such demand that he had no time to sleep. Still, he reunited many couples and gained several converts.

Those of us who work in Congo give thanks to God that the Congolese and missionary pastors are not hindered in their work by the government. On the contrary, the national radio and television both give broadcasting time to the Protestants. Prisons, police camps, hospitals and army camps have a full-time Protestant Chaplain or are served by the local pastor. Sometimes, not always, you feel that the government is really trying to help and encourage the Church. Most political addresses will mention the present progress and advance in Congo, adding the well used words, "The country that progresses materially but which leaves God behind is useless". At this point the politician urges the people not to forget God, but to go to the church of their choice and to pray for the Congo. The Government is proud of the fact that in Congo there is religious freedom, and so are we. May God help us to use it well while we have it.



Preach the Word everywhere

by William PorchWith the B.M.S. in Jamaica since 1969

PREVIOUSLY I have said that "I preached myself into missionary service" and now, having answered that call, I can say truly that it has meant an extension of the opportunity to preach the gospel. In coming to Jamaica I have preached to bigger congregations, more varied types of audiences, and have found myself in more unusual places with people everywhere ready and eager to receive the Word of God. It is a thrilling and at the same time a humbling experience.

To preach to 1,000 people is not unusual and one of the greatest thrills for me was to preach at the closing rally of the Jamaica Baptist Union Assembly in 1970, when over 3,000 people packed the National Arena in Kingston. Many of the churches are packed on Sundays, especially on Communion Sundays, and congregations of 500 and more are not uncommon. This is not to say that there are not small congregations. There are many small churches, but even there, many times my heart has been touched with a small church crowded to capacity. Only recently I travelled into the hills to a small church to take the Communion Service and in that small church which could seat 25 or 30 people comfortably, were packed about 60 adults and the same amount of children. I was afraid to move my feet for fear of standing on some of the children crowded around the platform.

The Order of Service in our Baptist churches here is much more liturgical than I am used to. Responsive readings and prayers are greatly used and I may say that the New Baptist Hymn Book with its responsive readings is most

acceptable and in keeping with the Jamaican pattern of worship. Together with this more elaborate Order of Service goes "a good sermon", and the people are not in favour of short sermons. Thirty minutes is the normal length, but 40 to 45 minutes is not uncommon. This is especially so in the country parts where some people walk five or six miles to church, and having set aside the day, they are in no hurry to return. Consequently they are not time watchers and, having made so much effort to get to church, they feel they should get enough to match the effort they have made. The one hour service is not for Jamaica. For one thing they are not good at getting started on time, but once you are under way they like to have a "full service". At such times, unless specific instructions are given, this is the time to use Expository Preaching which is greatly appreciated.

Being a representative from overseas means that you are invited to many of the special services that are part of the Church Calendar, such as Harvest, Missionary, Believers' Days and Anniversaries together with the great emphasis that is laid on Christmas, Good Friday and Easter.

Harvest services are outstanding occasions in the life of the churches. Jamaica has a great variety of produce which is displayed lavishly at the Harvest Services. By tradition, Harvest is one of the chief money raising efforts of the year, so a lot of effort goes into it and, of course, a special guest preacher must grace the occasion. The climate being good all the year round makes it possible for Harvest Services to be held at any time of the year, and I have preached at Harvest Services in almost every month of the year. Preaching at so many Harvest Services creates problems for the preacher and the usual Harvest theme soon wears thin, but recently it has been a rewarding experience to remind the people of the Lord's involvement with them in their lives, now.

Harvest has also provided some unusual experiences. Having travelled the previous night, I was given hospitality in a home where the hostess extracted from me the promise to take her gift to the service in my car on the following day. You can imagine my surprise to find a fine lively goat tethered to the bumper of the car. The goat duly travelled to the church in the minister's car and, at the Harvest Supper the next day, was eaten as curried goat, a Jamaican delicacy.

At the missionary services held each year in the local churches, stress is laid on the work of the Jamaica Baptist Union, the work in Turks Island, where the Rev. Michael and Mrs. Woosley now serve, and the work in the Congo where the Rev. A. B. and Mrs. Johnson serve



The Rev. William Porch preaching at the closing rally of the Jamaica Baptist Union in the National Arena, Kingston.



The "Certain Sounds" contemporary music group singing at the National Arena gathering.

with the B.M.S. Special preachers are also asked for such occasions, and who better than the B.M.S. representatives. It is good to present the challenge of Christian service and stewardship at such times.

Never did I imagine that I would be asked to preach at 5 o'clock in the morning, but on Christmas Day that was the time set and I duly found myself conducting the service and preaching at 5 a.m. Christmas morning. Honestly, I did not think that the people would be present, but even at that time the church was comfortably full.

Good Friday is reverently respected by most sections of the society. For instance, the two Broadcasting Companies suspend their usual programmes and, instead, broadcast suitable and appropriate music all day. Services are held everywhere and this year I was asked to preach at a three-hour service. The choir sang several pieces, the Crucifixion story was read, the pastor preached the first sermon and I preached the second sermon on the "Significance of the Cross". This was followed by the Service of Believer's Baptism and afterwards an appeal to commitment to Christ was made. It was a moving experience and throughout the whole service the church was packed.

It has also been my privilege to bring the message at many other special occasions, such as the dedication of a new organ, the dedication of new choir robes, the Ground Breaking and

Stonelaying of new churches and, especially in my case because I head up the Lay Leadership Programme, the Ordination and Dedication of new deacons and new church officers. A growing point in our Baptist work of Jamaica is the work of the eleven local Associations and, since being in Jamaica, I have had the chance twice to tour all eleven Association gatherings. There is provided here a very valuable platform from which to present the Union Programmes of Training and to instruct the leaders in various aspects of Leadership Training. In the future I feel sure that such opportunities to teach and to preach will become more important. By constantly being in touch with the churches in this way, many opportunities to preach are being provided and this contact is invaluable in getting to know the local churches, its pastors and its leaders.

Being based at the Jamaica Baptist Union Headquarters means that you are sometimes called to fill in in an emergency. For instance, when the evangelist from America, because of illness, dropped out of a programme of Evangelism Seminars which were being held at three different places throughout the Island, it was easy to come to the one who was available. Although it had to be a last-minute arrangement, it worked out well, and it was a privilege to serve and to speak in this way.

The work amongst the various Student Groups is also very encouraging and, as the Jamaica Baptist Union representatives to the various

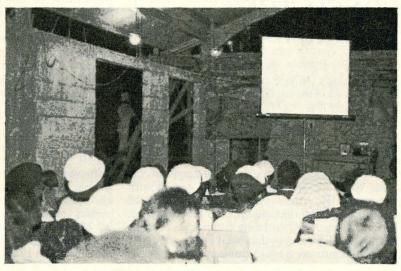
Student Groups, invitations to preach at Student Gatherings come along. The Government, in an effort to provide extra teachers for the developing educational system, have expanded the Teacher Training Colleges and they are crowded to overflowing. Recently I was asked to take a Student Service and when I arrived at the College I found 400 young ladies, dressed in white, ready for the service and waiting to hear the Word of God. Such preaching opportunities are a great privilege.

Undoubtedly, opportunities abound and it is a great joy to serve the Lord, but there are also problems. Travelling to many of these appointments is sometimes hazardous. You can imagine the feeling of desolation that comes to one stuck in the middle of a river miles from anywhere, having discovered too late that it was too deep to ford. As you get out to push, you pray hard that it will start again, if you manage to get it out. On one occasion, having driven laboriously up a mountain track in the rain, the car was suddenly washed down again by the force of the water, to end see-sawing on a huge rock. Fortunately when the rain subsided there were some who helped to dig me out. Sometimes the problems come in the churches themselves. For instance, in a hot climate all the doors and windows are always open and the preacher must learn to cope with various distractions such as the noise of a funeral procession, the passing traffic, or the playing of children. Jamaican children have a habit of moving freely about the church during the services and often just as you are concluding

your sermon a group of children will rise and make their way outside for a drink of water.

With regard to new buildings, there is no need for a completed building; as long as the roof is on it can be used. Seats may be improvised out of timber and concrete blocks, the pulpit hastily constructed out of old doors and timber and, as the floor has not yet been tiled, every step you take raises clouds of dust, but their new building is coming on and as they raise more money so the work will progress. A few inconveniences to the worshippers or the preacher do not really matter, progress is being made and the platform rocking with the preacher's points is not important.

The greatest danger in such a preaching ministry is in doing too much. Opportunities to preach abound and by accepting too many engagements too much time can be used which should be devoted to the task of helping others to preach the gospel. Here is the most rewarding task of all, in seeing the extension of the preaching ministry through the training of local preachers. To conduct classes and to arrange courses for Lay Preachers is most rewarding, and this is the greatest opportunity of all. Jamaica is considered one of the stable Islands of the Caribbean and it is difficult at times to see how this could be disturbed by the more radical elements but they are pressing. Let us hope and pray that the extension of the Kingdom of God will continue through the increased opportunity to preach the Word.



The unfinished church at May Pen being used for an evangelistic campaign.

CONGO & ANGOLA



CONGO THEN AND NOW-2

James Davidson, B.M.S. missionary in the Congo 1921–51, writes of the return visit he and his wife made to the area where they worked for thirty years.

ON returning to Congo at the invitation of the Church at Pimu our hope was that in addition to helping in general work there, we would be able to visit villages throughout the area. When at last we were able to go out with Mr. and Mrs. Mondengo on an old-fashioned itineration we felt that our cup was running over. We had been asked to bring camp beds for this purpose and we knew that we had to go where the people are, as we had done in former years.

Wherever we went we met with the same enthusiastic welcome with much singing, drumming and speech-making and we received many gifts. It is with some nostalgic longing that I think now of the many large pineapples and bunches of bananas that were given to us!

It gave us great joy to meet elderly Christians, men and women who had remained faithful to Christ in spite of trial and temptation. One old lady especially, who seemed to be no older than when we had last seen her, impressed us by her earnestness and her simple faith. She had been a witch doctor many years ago and we remembered her outstanding conversion to Christ and her changed life.

It was like old times when we sat again with people round the log fire in the evening. This was the real Africa! There we exchanged news and views; there were many questions to answer on all kinds of subjects; we told stories, telling the greatest story of all, ending the evening with singing and a prayer. People everywhere wanted

us to stay with them for good and many thought that we had returned to make our home among them.

We found a great dearth of Christian literature in Lingombe, the language of the people. All books which used to be in wide circulation have been out of print for years and no work has been done in the language for a long time. Whereas missionaries in the past could produce books backed financially by the Society, the local Church has neither the men nor the means to produce and build up a stock of Christian literature. And today there are so few missionaries with long enough service to produce work in the tribal language. The contrast between then and now is evident by the fact that when I first attended a Field Committee I was the only one present with under twenty-five years' service while a number had over thirty and thirty-five years' service.

Over against a welcome improvement in the education of children, due to government emphasis on secondary education, coupled with state grants, there has been a marked decline, even total disappearance of adult primary education. This accounts for the much lower standard of adult literacy in the Church today as compared with former years when there was a very high percentage of literacy. Very few new adult church members can read and out of a large number of candidates for baptism only a handful were literate. It goes without saying that in order to be strong and effective in its witness a Church must be a Bible reading, Bible loving Church. The problem of illiteracy is closely linked to the dearth of Christian literature and taken together they present the Church with a formidable task.

In contrast also with former years few missionaries are now engaged solely in church, pastoral and evangelistic work. Neither at Upoto nor at Pimu is there at present a pastor from the Church at home whose main task is co-operation with our Congolese brethren in Bible school work, evangelism and pastoral oversight of a widely spread area. Binga, established as an out-station of Upoto many years ago is now an important centre and is fortunate in having Rev. Derek Rumbol in charge of the work there, with his wife carrying on work among women. Yet in spite of independence our Congolese brethren feel the need of help in this sphere.

In the work spread over the vast Upoto-Pimu-Binga field great praise must be given to the men who carry on work in the villages, often far from home, the men in the front line. My wife and I knew many of them and their wives and it was a joy to visit them and preach in their churches and to be asked to examine candidates for baptism. At one centre I shared with Pastor Mondengo in a baptismal service for eighty-six men and women.

In Pimu itself my wife and I were welcomed to deacons' meetings, church councils and church meetings and also to occupy the pulpit and to help in Bible School work. It was of special interest to note that at our first church meeting one member was suspended from fellowship for polygamy and another for having administered the poison cup. Such customs die hard.

The Baptist churches formed through the work of the Society in the three areas of the Congo— Upper, Middle and Lower River—are working towards unity. This is not an easy problem for people speaking different languages, of different traditions and living in widely separated areas. Moreover, the people in the churches are not interested in uniting in an organization with churches nearly a thousand miles away. The same is true of a wider unity with other Protestant bodies of which ordinary village folk know nothing whatsoever, and few if any understand what is involved in such organizational unity as envisaged by policy makers whether political or ecclesiastical. Officially the government view is that there should be one Protestant Church in Congo, but the reaction of some missionary groups and Congolese Churches to this has shown that the spirit of nonconformity is not dead. Much time and money have been spent in seeking for an identity within the Baptist community and for unity and there is a danger that in this the Church may lose its sense of mission.

In the sphere of material things we were depressed by the neglected and dilapidated state of some mission buildings and what used to be mission stations. It seems evident that the local church has not the financial resources to maintain the generally high standard of maintenance of buildings and property of former days. Church councils feel that first things must come first, but people far and wide look to what used to be the mission station as a spiritual home and

like to think of it as showing an example in housing, etc. In this respect Pimu has a good standard of accommodation for missionaries, student nurses, teachers, and all Congolese personnel, even though these are housed in African style houses.

One cannot help paying tribute to the work of the hospital in the Pimu area. The medical staff, in addition to their many duties, also share in the work of the church. Seeing villages with crowds of children, we felt that this was one of the results of the hospital's work. People come long distances to the hospital, where Dr. Masters, nursing sisters and student nurses do heroic work and where "time off" is a little used term. How sad to think of this as the only B.M.S. hospital in Congo today with a doctor!

The political situation in Congo is more stable than it has been since 1960. Even in remote areas the President is regarded with deep respect because of the relative order which he has brought out of chaos. His voice is heard almost daily over the radio asking people everywhere to work well. The new African walks forest tracks or paddles his canoe listening to a transistor radio and the talking drum may soon be forgotten.

An overall impression remains in our minds of the Church of Jesus Christ as a living reality in the Congo today. Men may come and go but the living Church is a continuing witness to the saving grace of God and the power of the Gospel of Jesus Christ.

I cannot end this without paying high tribute and expressing the deepest thanks to the Church at Pimu for having given my wife and myself the immense privilege and unforgettable experience of returning to spend those four months among them. Neither can we forget the warm welcome and great kindness extended to us by B.M.S. colleagues who did so much in practical ways for us—two strangers out of the past!

Missionary Record

Arrivals

11 August. Miss A. Dawson from Upoto, Congo Republic; Rev. N. and Mrs. Outlaw and family from Puri, India.

13 August. Dr. B. L. Whitty from Chandraghona, East Pakistan.

24 August. Dr. and Mrs. H. C. Mulholland and son from Ludhiana, India.

28 August. Rev. E. L. Wenger from Dacca, East Pakistan.

- 30 August. Miss B. P. Saunders from Cuttack and Mrs. F. Wells and family from Bhubaneswar, India.
- 10 September. Mrs. D. H. M. Pearce and two children from Bolobo, Congo Republic.

Departures

19 August. Rev. D. W. F. Jelleyman to Kingston, Jamaica; Rev. M. and Mrs. Collins and family; Rev. H. R. and Mrs. Davies; Rev. J. and Mrs. Furmage; Rev. K. and Mrs. Hodges and family to Campinas, Brazil.

20 August. Mr. D. Hurford for IPE Kimpese, Congo Republic.

24 August. Mrs. S. Godfrey for Kisangani, Congo Republic.

26 August. Miss C. Raw for Upoto and Miss L. Longhurst to Kinshasa, Congo Republic.

29 August. Miss J. Sillitoe to Upoto, Congo Republic.

30 August. Miss M. Munro to Ngombe Lutete, Congo Republic.
2 September. Mrs. W. C. Bell to Port of Spain, Trinidad.

11 September, Rev. D. A. and Mrs. Rumbol and family for Binga, Congo Republic.

Marriage

14 August in London, Rev. David Charles Norkett, B.A., A.K.C. of Bolobo, Congo Republic, to Miss Leila Mary Cooke, B.A. A.R.C.M., of London.

Birth

3 August. To Mr. and Mrs. G D. Sorrill (of Chandraghona, East Pakistan), a son, George Jeffrey, in Sheffield.

Deaths

3 August. Mrs. Edith Maud Wyatt, B.A., aged 72, in Bromley (widow of Dr. Harry G. Wyatt), B.M.S. China Mission, 1925-1938.

4 September. Mrs. Jessie Rosie Drake (widow of Rev. John Drake), aged 79, in Worthing, B.M.S. North India 1919–1938, 1944–1950.

BAPTIST TIMES

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9 September. Mrs. Helen Mowat Evans (widow of Rev. Edward M. Evans), at South Lodge, Worthing, B.M.S. Orissa, India, 1919–1948.

Academic success: The Rev. A. B. Johnson of Kingston, Jamaica, who has served at Binga and Yakusu, Congo, has obtained the External B.D. degree of London University.

Background to Prayer

Gift and Self Denial Week runs from 31 October to 6 November. We respond not only with our money but also in prayer for the work overseas and by rededicating ourselves to the regular support of this work.

For most of the month we think about the work in the Lower Congo. This will include the many Angolan refugees now closely linked with the life of the church and the community. We also remember the country of Angola and the continuing witness of Christians there.

Since the Prayer Guide was prepared a number of newly

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 27 July 1971 to 26 August 1971.)

General: Anon., £25.00; Anon., £1.00.

Medical: Anon., £1.00.

Relief Fund: Anon., R.P., £3.00; Anon., £3.00; Anon., £1.00; Anon., £5.00; Anon., £1.00; Anon., £10.00; Anon., "In as much", £5.00; Anon., £2.00; Anon., L.R.T., £1,000.00.

appointed missionaries have arrived in Congo. Miss Eunice Maton is working in the secretariat (8 November), Miss Lynda Longhurst is helping Miss O. Woodham at the British School (9 November) and Mr. Roger Gray is teaching at Ngombe Lutete (16 November).

LEGACIES

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Mrs. Ivy T. Cathcart	
Mr. William John Coleman	
Mr. Albert Edward Dimmoo	ck 43.83
Mr. Frnest Arthur Hayes	25.00
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Note: This item is based on the B.M.S. Prayer Guide. The 1972 edition is now ready. It contains new notes, maps and prayer topics. Send now to The Publications Dept., B.M.S., 93 Gloucester Place, London, W1H 4AA. Price 20p. Post free. Money with order.

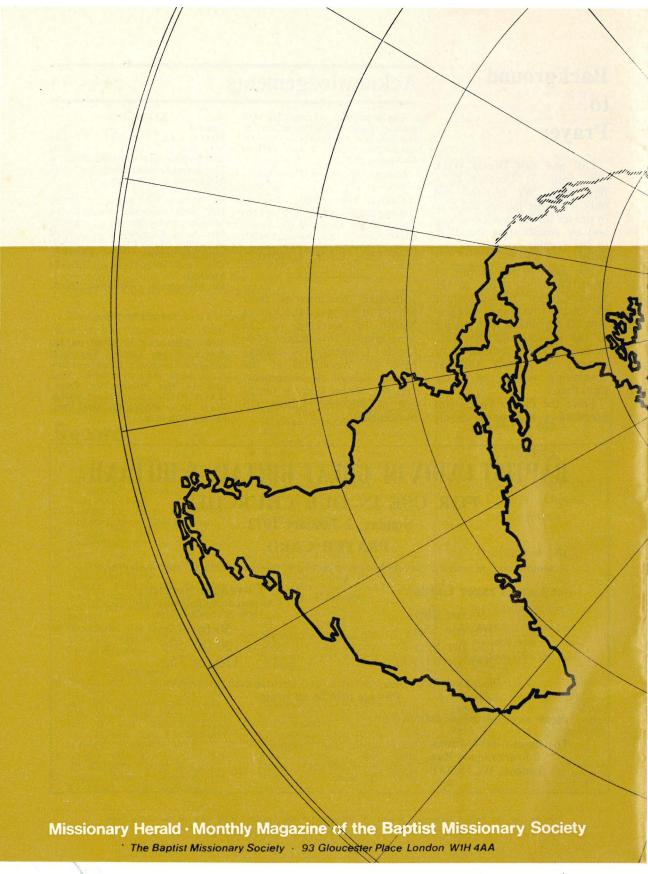
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Sunday, 2 January 1972 PRAYER CARD

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Staff and students of the Yakusu Bible School.

The people are eager to hear; the Church is slow to preach

by Ray Richards

B.M.S. missionary since 1943

"In the beginning was the Word...and the Word was made flesh" (John 1)

"To whom shall we go? Thou hast the words of eternal life" (John 6:68)

"But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4)

"Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:4)

Though not by any means the only form of Christian witness the preaching of the Word has been central in the Christian mission ever since the days of the Apostles and first Christians. It is

still an important part of the ministry. This is certainly so in Congo and probably other mission fields where there is still a high percentage of illiteracy. This illiteracy is found particularly among the older part of the population and especially women. Preaching is also important where there is a very limited supply of Christian literature, and where, even among the youth, there is little interest in reading except class text books.

The Bible School at Yakusu, which is actually the pastor training section of the Ecole Grenfell Training School formerly at Yalemba, exists for the training of pastors for the full-time ministry, and here on our doorstep and further afield in the very extensive church districts, there is great need and ample opportunity for the preaching of the Word of Life.

Unlike in Britain, where services are arranged for fixed times, almost without exception, in Congo, at least in the villages, provided one arrives at a time when people are at home, in the early morning or after 4 p.m., the beating of the drum and the cry of a church leader will bring together a congregation for a service. The congregation will generally include a sprinkling of the unconverted.

A REVIVAL OF INTEREST

Between Yakusu and the Lindi river, about six miles along the main road to Kisangani, there are a number of villages where the church was not flourishing. A student is designated to each of these villages, and also to the two Yakusu villages. Sunday afternoon is devoted to evangelistic visits, each student going to his appointed village to conduct a service. In one case it is under a tree alongside the river. This has resulted in a revival of interest in the services and has been partly responsible for a number of inquirers and baptisms in the area. As I have visited these villages in turn I have realized that the visits of the students are very much appreciated.

THE MISSIONARY HERALD

is a vital link between the Baptist churches of the British Isles and the Baptist churches of the countries in which B.M.S. missionaries serve.

Because of the importance of the link the cost of the Missionary Herald has always been kept as low as possible. Now we must increase it slightly.

From 1 January 1972 the Missionary Herald will cost 3p a month.

There is much happening overseas and the Missionary Herald helps you to keep in touch with the life and work of Baptists in Asia, Africa and the Americas. We trust that you will continue to support the Society by buying and reading the Missionary Herald. We hope you will encourage others to do the same.

The price of the Quest remains at 4p a quarter and of Wonderlands at 1p a month. Will you do all you can to encourage young people and children to read these magazines. Thank you.

One student has a small accordion which he takes with him. He has little ear for music. How the congregation can hear themselves singing with that instrument blasting in their ears in the small mud building, in anything but a joyful sound, I cannot imagine, but he gets a full church. They also asked him to bring his wife with him one Sunday; and he is not one of their tribe. In fact, he is very much a stranger from the distant Middle River region.

Among the students there are three who are ordained evangelists, having previously had a two-year course with us at Yalemba. The Yakusu church leaders often send them to district Communion centres to conduct the services. Returning one Sunday afternoon from one such visit one of these men joyfully reported that at the morning service, prior to the Communion Service, over forty had come forward to join the inquirers' classes.

BLOWS AND BLOODSHED

Sometimes it is possible to give practical help and special teaching on such visits. One Sunday afternoon after the service and before the student set out to return to the station, a serious quarrel broke out, or rather was revived, between two families. An elderly man of one of these families is a member of the church who had recently returned to fellowship after a period of discipline. He became involved in the quarrel. The student tried to counsel him. When some of us arrived on our way home from other villages, we did not succeed in preventing blows and bloodshed but we did eventually help to restore peace and were able to give some Christian teaching. When another student passed through that village later all was calm. A few weeks previously in the same village there was a lapse into the heathen practice of trying to prove one's innocence when accused of witchcraft. Some church people submitted to the ordeal. The next Sunday the student was able to give Christian teaching on the subject in his sermon.

A CLINIC AMONG HEATHEN PRACTICES

Across the Congo River from Yakusu there are a few villages of the Bakumu tribe, a very heathen group, for years virtually abandoned by the Yakusu Church as too heathen and unresponsive to the Gospel. In recent months our nurses have been holding a monthly clinic in one

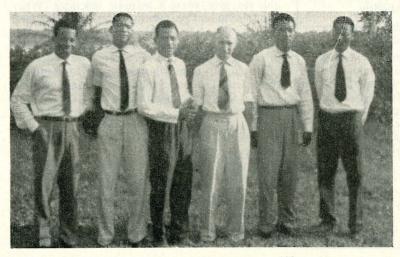
of these villages at which they begin with a brief service. For several weeks, too, Miss Hadden of the Pastors' School has been taking students with her to conduct a service for children and then for the adults. In the centre of the village there is a group of idols or fetishes. There is plenty of evidence of other heathen practices. Even so, there now seems to be a willingness to listen to the Gospel and an eagerness to have a school for the children. Even the fetishes seem to be more and more neglected. The difficulty is to get a teacher-evangelist to live there. It appears that years ago one was killed by the people.

A LARGE REGION NEEDS THE GOSPEL

The Christmas and Easter holidays enable us to take the students further afield into the more distant districts. Last Easter the staff and some students visited the extensive Irema region. This great area suffered badly during the rebellion and has been neglected ever since. It was taken over by the Dutch Baptists who have not been able to tackle the task since the troubled years. There is only one young and inexperienced pastor working there. He is a product of our school. We went out to encourage him and the church in the district near Irema. This whole region presents a challenge and an opportunity. It seems that the people are more ready to hear the Gospel than the church is to take it to them.

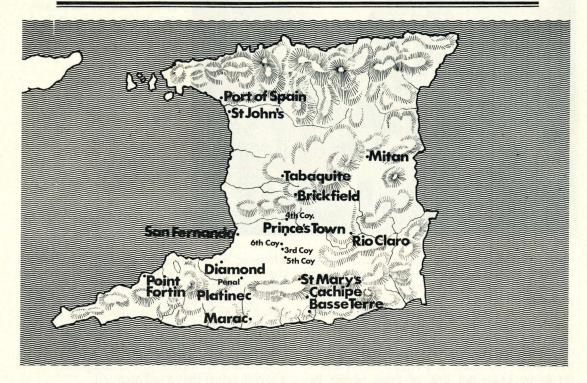
What has been said of the need and opportunities for preaching the Gospel can be said of other parts of the Congo field. In the city centres of Kinshasa and Kisangani the well attended church services offer opportunities for preaching to the large congregations. The pastors are Congolese trained at ETEK, or Yakusu. Missionaries at all the stations share in the preaching.

Opportunity for preaching the Good News, the Word of Life, is not lacking. The need is great and the labourers are still few. This is a great challenge to the Church as a whole and in particular to our Pastors' School, and others like it. A challenge to respond to the needs of the people in the immediate district and to prepare men and their wives for the Master's service in His Church. Incidentally, YOU, too, are involved in this task as supporters of the B.M.S. We thank you that this year you have sent us two new young couples for the Pastors' School.



A flash-back to the time when the Ecole Grenfell was situated at Yalemba. Theological students of the school with the Rev. R. F. Richards.

TRINIDAD



You can preach in different ways

by Peter Brewer B.M.S. missionary since 1970

THE call to preach is at all times and in all places a great privilege and a humbling responsibility. Here in Trinidad the Preacher may find the maximum scope for his call.

PASTORAL PREACHING

The most important of the preacher's opportunities is naturally in his own pastorate. This is the key to the health of the churches and

is important in Trinidad where few churches enjoy the oversight of a full-time and full-trained pastor. Most churches have a local pastor who has to support himself during the week and preach on Sundays and for this reason the full-time pastor is especially privileged and has a heavy responsibility laid upon him to preach the Word in season and out of season.

My own responsibility is for the Rio Claro Church and its three "mission points". I have one service at Rio Claro, on Sunday mornings, when all the people travel in; Union Village, seven miles away, has a service Sunday evenings, and either a service or a Bible study group on Fridays; Agostini Village and Poole Valley share alternate Tuesday nights. Bro. John Charles and Bro. Anthony McIntosh, two loyal and reliable preachers within the church, share this work with me and sometimes others from outside our own fellowship.

There is a real need for a week by week teaching ministry from the pulpit, which is my



The Sunday School at Princes Town, Trinidad. A typical group of children linked with our Baptist churches in the island.

main concern, covering the whole range of Christian teaching and made relevant to local life, which here as everywhere falls short of perfection! Out in the "mission points" the same is true, but there is the need of more direct evangelistic preaching. Many of the people who come to these gatherings in the villages are not Christians. At Agostini Village, for example, we meet under the house of a Hindu family and so far as we know not one of these people has made any Christian commitment yet. I take a carload of our members with me to the villages most weeks. At Union Village we hope to build a new church and have applied for a grant of Crown land for this purpose. There is no church at present in this village.

SOME SPECIAL OPPORTUNITIES

The preacher in Trinidad has some opportunities which he would not get to the same degree in Britain. Funerals give one such opportunity. There is a service in the home on the day someone dies. At the only funeral I have so far taken here, a bamboo extension was made to the house to accommodate all who came, and there must have been all of a hundred people at the house. Some of these had no connection with the church and had come for the "wake" afterwards in the hope of getting rum. (They were disappointed—this was a Christian funeral, and there was all night hymn singing instead to defeat this.) Some came because it is considered one's duty as a neighbour and friend to attend. But

whatever the motives for coming, there was a chance to address a mixed multitude on our Christian certainty that death has been defeated. The following day, at the funeral, there was a crowd filling the church to capacity and again an opportunity to preach the Christian certainty of eternal life and praise God that Christ has overcome the last enemy, death, and an opportunity to witness as Christians that this is a joyful, rather than a sad occasion.

Another occasion is at the annual Watch Night Service, which for some reason is a much more popular event here than it is in England. The service in our church lasts for some two hours, from 10 p.m. to midnight. Last year no fewer than three addresses were given, by the two preachers and myself. This is, it seems, the one time in the year when not only does everyone come so that the church is full, but when they are even there on time!

Then there is the custom of holding home services on special occasions in a family, as an act of thanksgiving, or a service for the sick. The house will be full on these occasions and the theme will naturally be related to the circumstances of the people. For instance, I have used the counsel of Philippians 4: 6-7 in a service asked for by a home going through a time of worry, to bring them the "peace of God". This pastoral preaching in the home is of great value, to the family concerned and also to neighbours who are invited.

The view from the minister's house at Rio Claro, Trinidad.



OPEN AIR PREACHING

During Lent this year the Rio Claro church joined with all the other churches of the town in open air meetings at the town centre. This was a new venture but one which was so successful that it will surely be repeated in some form or other. There must have been some 300 people present for the services each Wednesday in Lent and Good Friday, and they gave an attentive hearing to the programme and the message. We started with social themes—sex, family, work, drink, drugs, "does anyone care?", and so on, and gave the Christian answer to them. It is instructive to note that, starting from these themes in which all were interested, it is possible to get across with the Gospel. Various ministers between them were able to counsel a number of individuals after and during the meetings, and it was an opportunity to show that God meets all our needs. We are now planning to follow this venture up with further meetings and perhaps a counselling centre.

RADIO AND TELEVISION

There is chance for all ministers to take part in this ministry. Through the Baptist Union of Trinidad and Tobago, a rota of preachers and speakers is arranged each year for the two radio stations and the television service. I shall be taking two early morning prayer sessions and a service this year. This is an opportunity to speak to many who can be approached in no other way,

for everyone has at least a transistor set within earshot—and it is usually on all the time!

OUR OPPORTUNITIES

In Trinidad, at least, preaching is not dead. The preacher in pastoral office has, as he always has, the responsibility of declaring the "whole counsel of God", which builds up and gives depth to a Church; the preacher in the open air or in the homes of the people may reach non-Christians directly and with the certainty that he will be listened to with attention; and the preacher using radio or television may be heard by many who can be contacted in no other way. There are opportunities for the preacher here to proclaim the Christian Gospel, and to apply it, which we must not neglect. It is my hope that we may not neglect these open doors while they are still open.



enable the pastor, who has overall responsibility for church work over a wide area, to maintain contact with the small church communities in the villages along the river.

The group making this particular trip included Pastor Enguta and Pastor Eboma (who teaches religion at Bolobo Secondary School), the superintendent evangelist who works in the area visited, a student, a teacher (myself) from the Bolobo Bible School, a deacon from the Bolobo Church, and our chauffeur, a very necessary member of the team.

During the first three days of our journey we travelled up-stream, the first day along the Congo river, the following two days along one of its smaller tributaries.

There are so many islands at this point dividing the mighty Congo into narrow channels, that I was unable to tell exactly at what point we

Two reasons for a canoe trip along the Congo

by David Pearce B.M.S. missionary since 1958

A RIVER journey on the Congo: perhaps the phrase conjures up a picture of a large dugout canoe urged forward by the flashing blades of many paddles. There are still such canoes in Congo, but today the larger ones are often propelled by outboard motor. The result is pleasant and smooth travel in regions where poor roads often make overland travel very uncomfortable.

Such a canoe trip was recently organized by Pastor Enguta of Bolobo. The journey had two objects. First, to collect donations of food needed to provide meals for delegates to two Church Conferences to be held at Bolobo. Second, to



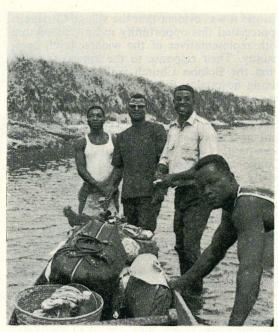
left the main river and entered the narrower stream.

From time to time a stop would be made at a village, small or large, where there was a Christian community. At one point we had to leave our large canoe and continue our journey in small canoes to enable us to visit a more isolated village. Though accessible only by a very narrow waterway this was one of the biggest and most progressive villages that we visited.

At each village the Pastor was able to hear news of the local Christian community and give advice where there were problems. On each occasion, too, a service of worship was held either in the local church building or in the open air. Different members of the team conducted or took part in these services.

By the enthusiastic welcome given to their





(above left): An item of food for the Conference!

(above right): Preparing for the river trip.

An open air service in a Congolese village.
(Photos by D. H. M. Pearce)

visitors it was evident that the village Christians appreciated this opportunity to have fellowship with representatives of the wider church community. Their response to the appeal for help from the Bolobo Church with regard to providing hospitality for the Conference delegates was also very generous and warm-hearted.

After three days going up-stream, the fourth and final day was spent retracing our steps. It was on this day that I learnt how uncertain Congo travel can be. We had been delayed, partly because the river was very low and on occasion the canoe had to be dragged over sandbanks. When night fell we were still many miles from Bolobo.

One would not think that it would be possible to get lost on a river but the confusion of the twisting channels between the islands was made more complicated by a moonless night and we more than once found ourselves lost. Several times we became stuck in sand and once, although a long way from the shore, we found that

we had accidentally turned right round and were going up-stream again by mistake. We eventually reached Bolobo about midnight and even then nearly made the mistake of going past what, to most members of the team, were very familiar landmarks.

The journey had been a tiring one but well worth while. The generosity of the villagers provided enough food for most of the Conference meals. Amongst items given were many chickens, large amounts of dried fish, kwanga, and even a live billy-goat!

Perhaps, more important, the villagers visited would feel less cut off from the life of the church community. We trust that they were helped by the Christian fellowship experienced.

For myself I felt that it was a privilege to be able to visit and see something of the life of these small communities and I think that it has given me a greater understanding of and a greater respect for Congo village life.

An Angolan refugee prepares for the flights of missionaries

Marcolino Alvaro tells his life story.

Translated by

Vera Harrison

My background

I was born on 27 June 1943 in the B.M.S. hospital at Quibocolo. In 1964 I was baptized at Kibentele, Congo, and during the same year I married Mimosa Isabelle, who is also an Angolan. We now have three children.

My father, Afonso Toko, entered the B.M.S. mission station of Quibocolo for training in 1928 and began work as a teacher-evangelist in 1933. From 1961 he has been teaching the Word of God in Zonzo, a village in the Kibentele district

of Congo. My mother, Ndona Forneza, was training at Quibocolo from 1940–42.

In 1942 my parents were married and I am the eldest of their seven children. As I am the only one who is earning I am expected to help them all. It is sad that not one of my brothers or sisters has received any scholarship to help with their education as have other Angolan children.

My life story

I began my education at Quibocolo in March 1953 and from September 1960 I helped as a monitor in the rural school of Lussenga Damba, the village where my father was teacher-evangelist.

In April 1961 we fled and became refugees. In October 1962 I began teaching refugee children in the village schools supervised by the Misses Vera Harrison and Jean Comber, B.M.S. missionaries.

From September 1965 I began the work of a motor mechanic at the Protestant centre for professional training for Angolan refugees and then from 1966-67 I was taught at CEDECO, Kimpese.

Marcolino Alvaro and his family.



For two years I worked in the CEDECO garage, helping those who were studying practical mechanics and attending evening classes at E.P.I.

In August 1969, on the recommendation of friends, including the Rev. C. Couldridge, of the B.M.S., I began work with the Missionary Aviation Fellowship. My work is to help pilots in the inspection of aeroplanes and repair the motor vehicles of the M.A.F.

My coming to Congo

I have said that my father and I fled from Lussenga Damba in 1961. First we went to our native village of Serra de Canda. We found it was impossible to return to Damba to rescue my mother and the children, but they fled, to escape Portuguese bombing, and reached Serra de Canda in June. When the Portuguese began to burn the villages we fled to Congo.

Because of firing, from planes and armoured cars, we preferred to walk at night. What caused the refugees to marvel was the great amount of prayer, because, since we were walking at night, every day we hid in the forest and prayed much. Thanks be to God, in our group of over 300 refugees no one met with peril, and we crossed into Congo at Kwizi (Cuji) on 28 August 1961.

My thoughts because of our hardships in Congo

Although it is difficult to find a place where my younger brothers and sisters can be educated without a lot of money; although we ourselves are short of clothes because I am helping my family with fees, clothes, and medicines; although my salary at M.A.F. is only a small one, my family and I are kept going by prayer, prayer that we may continue to be Angolans until whatever time God is able to help us to return to our country.

BAPTIST MISSIONARY SOCIETY - STAMP BUREAU

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Talking and action go together

by Sister Givens

Press representative of the South Brazil Baptist Mission

THE ninth Brazilian Baptist Youth Congress was held in Goiânia, Goiás, Brazil, 16 to 23 July. Approximately 2,000 young people and leaders from twenty states attended the Congress.

The mission of the church and evangelism permeated the seven-day meeting as speakers and convention leaders challenged the young people to face up to the problems and needs of their generation.

In this rapidly developing country, its progress and success is the responsibility of the youth.

Brazilian young people, as youth round the world, are not satisfied with traditions of the past, but are asking questions which adults are finding hard to answer. This dissatisfaction with world conditions is healthy and a good sign of progress as the young people are confronted with world problems. As they ask questions of others and of themselves, they will in time find answers they are seeking.

Anthony (Tony) Boorne, Wallingford, Berks., B.M.S. missionary to Brazil, spoke on 22 July on "Completely Involved in the Missionary Advance". Mr. Boorne has been with the B.M.S. since 1960 and worked in Portuguese Angola and in Paraná until he moved to Recife, in the north-eastern area of Brazil, where he teaches New Testament in the North Brazil Baptist Theological Seminary.

Mr. Boorne told the Brazilian youth that God's divine purpose in the world is the propagation of the Gospel through what we call "missions". He emphasized the responsibility of



the Christian to live a transformed life which is achieved by the divine grace of God. The church is God's agency and means of propagating missions in the world.

The Evangelism Secretary of the Brazilian Baptist Convention (B.B.C.), Amélio Gianetta, organized approximately 800 youth on Sunday night in 11 teams who went to 10 churches and one mission to preach and witness. More than 3,000 people heard the Gospel and 31 accepted Christ as Saviour.

On Thursday night, the people of Goiânia were invited to a special evangelistic service promoted by the Congress. The Rev. Pedro Litwinczuc preached to more than 2,200 people, including the Baptist youth. Twenty-four men and young people accepted Christ.

A young Brazilian pastor, Waldemiro Tymchak, who recently studied at Spurgeon's College, told the youth that they cannot afford to make mistakes in their witnessing for Christ.

The Rev. Manfred Grellert, Professor at the North Brazil Baptist Theological Seminary, said, "Today, the mission field begins in the house next door to the church".

The youth seem to be aware of their own

This is the time to export hope

by B. W. Amey

IN August the United Relief Service published a report on the refugees who had crossed from East Pakistan to India. The figures it gave then revealed the desperate situation and nothing has happened to improve this.

"There is no way of telling the number of homeless people now wandering in (Bangladesh) who may enter India in the next months. But Bangaon sub-division still has 650,000 refugees against a population of 450,000. It has no further land on which to put refugees, but still they come.

Refugees now account for 11 per cent of the population of West Bengal, which already has a population density of 507 per square mile against a national average of 182 per square mile."

The report describes the plight of the refugees.

"The ground is sodden, their flimsy home-made shelters are no protection against monsoon rains . . . every day there are more mouths to be fed, more disease, more death."

A nursing sister's description of the problems faced is included:

"... dysentery diseases, skin diseases, vitamin deficiencies and poor nutrition, pneumonia, worm infestations, tuberculosis were present from the beginning. As time went on, signs of serious malnutrition, especially protein caloric malnutrition in the 'under-fives', and in pregnant and nursing mothers, become more and more evident."

DIRT, COLD AND DEATH

Even more poignant is the reference to cholera victims.

"Wherever we went we found similar situations—one person, perhaps two, sometimes a whole family lying prostrate on the cold mud

(continued on next page)

(continued from page 188)

personal responsibility in winning their friends to Christ. In Rio de Janeiro, plans are being made to organize a choir of Baptist university students, as a way of getting into the different universities in the city.

In Campinas, several Baptist young people who study at night, are taking advantage of opportunities during coffee breaks to talk to their classmates about their spiritual condition. Boquinha, a former circus clown, who was converted several years ago, is helping the youth in their evangelistic endeavours. A Catholic priest attended one of their informal meetings and afterwards invited them to speak in his church. The former clown spoke and then gave an invitation. Fifty young people responded.

The Baptist World Alliance was represented at the Congress by the Chairman of the Youth Committee, the Rev. Karl-Heinz Walter, Hamburg, Germany.

Today, Brazil is giving a special emphasis to education. In 1970, the government distributed approximately 60,000,000 books. Baptists are co-operating in promoting literacy programmes. As people learn to read, they will begin to read the Bible, which will have a direct influence on the home, federal Senator, João Calmon, told the group.

The city of Goiânia, with a population of 400,000, is located 200 kilometres from Brasília, the national capital. Brazilians, from other states, were amazed to find such a modern city in the heart of Brazil.

The Congress was planned and directed by the Youth Board of the Brazilian Baptist Convention. The next Congress will be held in 1974 in Recife, on the north-eastern coast of Brazil.

floor. Sometimes the younger children and babies, as yet unaffected by the disease, would be crawling around in the dirt, cold, crying and hungry and unable to understand why their parents lay there, unresponsive to their needs."

We come to the end of 1971 and know that there is no apparent end to the refugee problem of East Pakistan, just as there is still no happy ending to the Angola refugee problem of ten years ago.

Refugees are often the victims of political injustice. Unemployment can be caused by economic imbalance. And as there is a growing number of refugees so there is a growing number of unemployed.

We must not under-estimate the effects of unemployment in Great Britain. But what if you have to multiply the number of unemployed here by four hundred and then subtract all the unemployment benefits, national assistance, family allowances, and social services—what kind of situation is conceived?

HAVE YOU A RIGHT TO YOUR DOCTOR?

It is almost impossible to envisage what the problem involves and yet this is the problem of the Third World. An Oxfam special report entitled "The Unnatural Disaster" deals in detail with the scale of unemployment, the causes, the effects and the possible solution.

One saddening thought is that the unemployment level among school-leavers, or the agegroup 14-25, is "nearer 50 per cent and rapidly rising". Unemployment has its effects on family life, and one of Calcutta's unemployed said:

"My two eldest children ran away last year because there was no food for days in my house and I could not provide any clothes for them. What do you think I felt like? And I know it has changed the way my wife feels for me."

One of the absurdities of the situation is that because employment is not available in countries of the Third World, graduates migrate to countries where they can obtain work and money.

BAPTIST MISSIONARY SOCIETY PRAYER GUIDE 1972

Sixty-four pages of information

- * Background notes
- * Maps
- ★ A topic for prayer each day
- ★ A colour cover showing B.M.S. in action

20p.

From:

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This point is made, with a condemnatory note, by Dr. R. A. Lambourne of Birmingham in a lecture now printed by the Christian Medical Commission:

"We are willing to pull doctors into London, where the doctor proportion is one for each four hundred persons from, say, Central Africa where the proportion is one for 50,000 persons. What kind of morality is it where we are consuming the health care of others? Health justice is more radical than any other kind of justice. In order for us to live from 70 to 72 years of age, shall we bring doctors from a country where the average lifespan is 35?"

For the refugees and unemployed and diseased of the countries of the Third World there is little hope. These are countries where the B.M.S. is working.

Christmas is for us a time of hope. "God sent His Son into the world to save the world", and in this salvation we find our hope; a hope that we should be sharing to a far greater extent with those overseas.

Background to Prayer

IT is over ten years now since the refugees poured across the frontier from Angola into Lower Congo. A whole generation is growing up that does not know Angola, but it will not be forgotten by those whose homeland it is nor by those who lived and worked there.

We remember these in our prayers this month together with the Christians who continue to live, and worship, in the North of Angola. The story of Marcolino Alvaro, on page 186, is a reminder of the tragedy of past years and the continuing struggle in the present.

The influence of Kimpese continues to be felt in the surrounding area as the variety of Christian work progresses.

The Prayer Guide was prepared eighteen months ago so that there have been a number of changes among the missionaries.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 27 August to 27 September 1971.)

General: Anon. £5.00; Anon. £0.50; Anon. £10.00; Anon. £30.00; Anon. £4.00; Anon. £3.00; Anon. £1.00; Anon. £5.00; Anon. £1.00; Anon. £5.00; Anon. £1.00; Anon. £7.50; Anon. £3.00; Anon. £1.00; Anon. £

Medical: Anon. £5.00; Anon. Anna and Hilgards £25.00; Anon.

Women's Work: Anon. "A Christian friend" £2.00.

The Rev. F. J. and Mrs. Grenfell (9th) and the Rev. C. A. and Mrs. Couldridge (17th) are now settled in churches in England. Miss A. Garner (16th) and Mr. and Mrs. Bond (30th) have returned home after short-term service and Mr. David Hurford, previously at Bolobo, is now at I.P.E., Kimpese.

Relief Fund: Anon. £2.00; Anon. R.P. £2.00; Anon. O.A.P. £2.00; Anon. £4.00; Anon. £5.00; Anon. £3.00; Anon. £10.00; Anon. £5.00; Anon. £10.00; Anon. "A Friend" £10.00; Anon. I.M.L. Bristol £5.00; Anon. "Almon" £5.00; Anon. £5.00; Anon. £0.50; Anon. £2.00; Anon. £1.00; Anon. £1.00; Anon. £1.00; Anon. £1.00; Anon. £2.00; Anon. £1.00; Anon. £2.00.

LEGACIES

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Mrs. L. J. Conways		500.00
Miss K. M. Cross		1,000.00
Miss Winifred Hagger	ty	100.00
Mr. James C. Lorimer		100.00
Mrs. Clara Read		25.00
Mrs. A. M. Tipler		50.00
Mr. W. M. Wood		100.00

The Harmony and Goedwig Churches of Goodwick, Pembrokeshire, and other friends contributed the sum of £100 in lieu of flowers in memory of their beloved pastor, the late Rev. Harding G. Rees.

In August the Society received a legacy of £25 under the will of the late Mr. E. A. Hayes.

Missionary Record

Departures

- 9 September. Mrs. R. M. Deller and son for Curitiba, Brazil.
- 16 September. Dr. H. C. Mulholland for Ludhiana, India.
- 21 September. Mr. M. Woosnam for I.M.E., Kimpese, Congo Republic; Rev. D. C. and Mrs. Norkett for Bolobo, Congo Republic.
- 25 September. Dr. and Mrs. B. L. McCullough and family for Bolobo, Congo Republic.

- 2 October. Miss A. Couper, via Paris, for I.M.E., Kimpese, Congo Republic.
- 4 October. Miss J. Comber for I.M.E., Kimpese, Congo Republic; Miss L. Quy for Cairo, en route for Bhubaneswar, India.
- 5 October. Mr. and Mrs. K. Webb and family for Upoto, Congo Republic; Miss E. L. Maton for Kinshasa, Congo Republic.
- 7 October. Miss M. Painter for Berhampur, India.
- 8 October. Miss D. M. Smith and adopted son for Hong Kong.
- 10 October. Dr. B. L. Whitty and Miss M. M. Johnstone for Chandraghona, East Pakistan.
- 12 October. Rev. G. and Mrs. Soddy for Chittagong, East Pakistan.

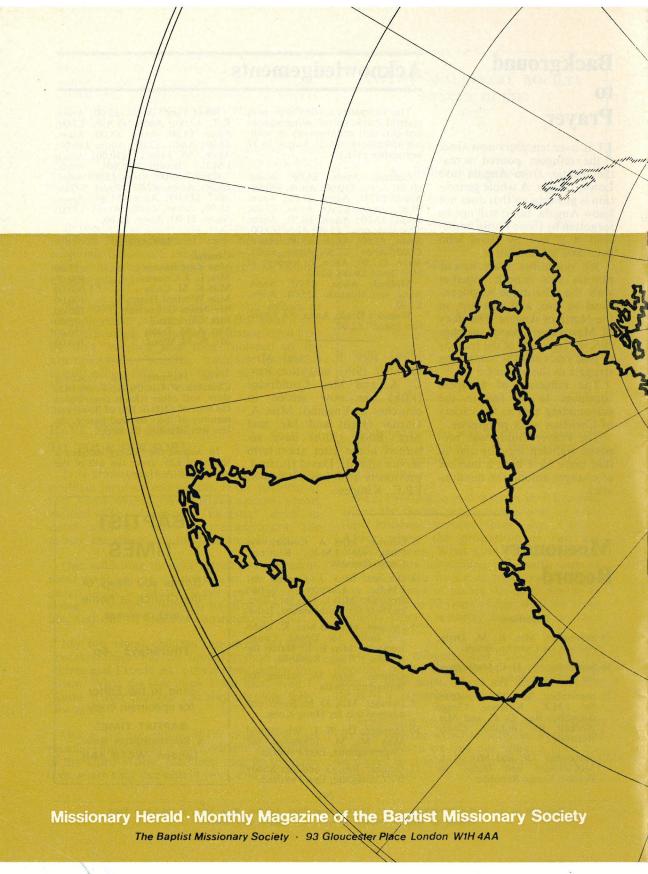
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